

# *The* CHRISTIAN CENTURY

Volume XXVIII.

October 26, 1911

Number 43

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## A Fifth Gospel

The Story of the Unrecorded Christ

BY R. E. ELMORE

CHICAGO

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# The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT.

EDITORS

## The Literature of Religion

When Paul wrote his final message to Timothy, begging him to hurry to Rome before the winter set in, he asked him to bring from the house of Carpus at Troas the books he had left there, especially the parchments. These writings were probably portions of the Hebrew Scriptures which the Apostle had been unable to take with him on his hasty and perhaps enforced departure from that city.

The early Christians, most of whom were Jews, regarded the Hebrew writings with the greatest reverence. They were the documents which constituted the standard of authority in the Jewish church, and were accepted in the Christian community at the same value. Paul refers to the books of the Old Testament, and probably also to portions of the apocryphal literature, when he says, "All scripture inspired of God is profitable."

All the important religions have been more or less closely related to certain bodies of literature which became sacred thereby to the people confessing that particular belief. Hinduism, or Brahmanism, has its "Laws of Man," and its "Hymns of the Faith," usually called the Vedas.

Confucianism, less a religion than a system of ethics, has a body of classics widely studied and deeply revered throughout China. The five "Webs" or "Threads," and the four "Books" of Confucius and Mencius, are the standard Scriptures of four hundred millions of people.

Buddhism, the Protestantism of India, was almost driven from its native soil, but growing apace in lands further east, possesses its sacred books, the Pitikas, in the Pali tongue.

Parseeism, the religion of Zoroaster, holds at high value the Avesta, in the Zend language, and counts the Bundehesch almost as sacred.

Judaism, gathering up its memories of the ancient Hebrew scriptures, enshrined them in the Talmud, which was partly commentary and partly tradition, and has become the holy book of the rabbinical schools.

Mohammed wrote down his meditations and instructions to his followers, and the Suras of the Koran are the authoritative word of God to the host of the Moslem world.

The messages of prophets, the institutes of priestly instruction, the philosophic reflections of wise men, the hymns of saints and the dreams of apocalyptists in Israel were committed to writing, and embodied, age by age, in the sacred collection, which Jews call the "Scriptures," and Christians, the "Old Testament."

And Christianity gave birth to a group of writings, epistles, memoirs, defenses and confident hopes, some of which were set in a body of documents which we call the New Testament, and some of which found their place in secondary and apocryphal lists.

Most, if not all of these writings, claim some sort of inspiration and authority. In the classic poems of Greece, in which the national faith is at least recognized, the singer conceives himself as inspired by a god or goddess, to speak his message. Confucius and Zoroaster speak with intimate and complete confidence, as if their words were final. "Thus said Zarathustra," is the last word with the Parsee. The Koran goes even further. The writings of the Korish merchant on the leaves of the sacred tree were put into a book. At first it was enough to assert that Mohammed had thus spoken. Later the tradition grew that the angel Gabriel inspired the words. And at last it was the belief of the orthodox Moslems that the whole was written in heaven, and handed down to the prophet by the messenger of Allah.

In the case of the Old Testament there was a similar growth of sentiment regarding the origin and divine character of the books. The prophetic writers conceived it to be their right and duty to gather, criticize and supersede the utterances of their predecessors in the teaching function of Israel. The literature, prophetic, priestly and philosophical, grew up with entire freedom among the Hebrews of the classic age. But when these writings were gathered into a collection by the editors of the Persian and Greek periods, they were gradually set in three categories, differing radically in importance and authority. The first of these included the five books ascribed to Moses, and called the Law. Jewish tradition gradually lifted these documents into the realm not only of inspired, but of divine writings, prepared in heaven and mediated to Moses through ranks of angels. Such New Testament expressions as "received the

law by the disposition of angels," and "the word spoken by angels," reflect this view.

The second and third lists, the "prophets" and "writings," never attained the same sanctity, but were still held as the inspired oracles of God, and as such are referred to by the New Testament writers.

\* \* \*

In contrast with this reverence for the older Hebrew scriptures, the early Christians regarded the writings produced by their leaders less as inspired scripture than as the prized utterances of the friends of the Lord. It was only by gradations that the quality of divine inspiration was affirmed of them, and their organization into a formal canon was attempted. Certainly no one in the early church held any such doctrine of verbal inspiration and inerrancy as later centuries of theology developed. It was enough for these first followers of Jesus to find in the apostolic writings the expression of the spirit of the Master, and a trustworthy narrative of his life and teachings.

What, then, is the value of the claim which most of the world's sacred books make, that they are the record of the divine will? Has it any validity, and if so, how may one discriminate between the values of the different books of religion?

The answer is not difficult. All books that have helped in the achievement of higher levels of living for any part of the race, prove themselves by that fact and to that extent, to be the message of God to the world. The reality of the divine factor in the various religions and their sacred books is proved by their character and results. That is the only test which is conclusive.

Among these literatures some are of greater value than others, judged by their influence on the people who have been the subjects of their instruction. These values are not to be measured by the claims of the books to inspiration and authority—for they all make similar claims, and some of the least significant are most urgent in their affirmations as to their divine origin. The truth is only to be discovered by an examination of the effects of these literatures on life.

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Judged by this standard, the Bible, particularly the New Testament, rises unique and supreme above every other writing of the centuries. Divested of every dogmatic presupposition, and stripped of every adventitious help such as the church has too often devised for its defense and support, the Book simply proves itself to be the supreme religious literature of the race and the disclosure in written form of the great ideals and imperatives of the spiritual life.

The Bible demonstrates its superiority to all other books by its record of the growth of religion from primitive and meagre beginnings to its greatest embodiment in the life of Christ.

It is the world's supreme record of personal religion, sometimes in very limited and imperfect forms, sometimes in its fuller embodiment in the lives of prophets and apostles, and once in its complete realization in the life of the Lord.

It is a collection of human books, of very various values, but collectively possessed of a supreme power to inspire human life with holy purposes and to holy conduct.

It is a book of unique authority, incomparably more urgent than any other book in the world. Its authority is not that of rules of behavior nor of commands to obedience. Rather it is the authority of divine and self-evidencing principles, taught and enforced by holy men and by the Christ.

It is the world's permanent moral and spiritual monitor. With astonishing frankness it reveals the sins to which humanity may sink. With convincing passion it urges the attainment of such holiness and purity as the world has seen realized but once. With supreme confidence it anticipates the embodiment of its ideals in a new spiritual order, progressively attaining the stature of the fullness of Christ.

This is the ground of its claim to finality. Alike to hostile charges that it is a mere collection of worthless traditions, and to extravagant claims of inerrancy made on its behalf it remains silent and indifferent. Its vindication is found in its simple fidelity to its great purpose to aid in the creation of a new and divine humanity. And in the increasing success with which it realizes this purpose, it finds the growing vindication of its right to be called the Book of Books, the supreme and inspired literature of the ages, the Word of God.



## Social Survey

### English in the German Schools

Those who are firm in advocacy of the study of classical languages in American schools will be surprised that in Germany, the stronghold of study of classic literatures, a change is being made in the school system by which English is to be substituted for Greek. As a whole, the Germans have delighted in the study of Greek, and have prided themselves in their knowledge of it. The move to teach English in the schools is bitterly opposed, and it is affirmed that the change from the Greek to the English literature will cause a material falling off intellectually in coming generations. The progressive spirit is bound to triumph, however. Greek is not to be taken off the curriculum. All who wish may still take up that older literature. But the general study of English will certainly bring about a truer understanding of the aims and ideals of the English-speaking peoples, and in the long run will ameliorate the feeling of distrust existing between German and English-speaking peoples. Progressive changes are also being made in other directions in these German institutions. Recently girls were admitted to the public schools and it is noticeable that a change has been made in the curriculum to include the teaching of swimming as a compulsory part of the training of children.

### Kokovtsov, Russia's New Premier

The new Russian premier, who is known by the formidable name, Vladimir Nikolaievitch Kokovtsov, has long been prominent in Russian administration, yet the nature of his work has been such that no final estimate can be made of his probable attitude in his new position. He is descended from an old Russian family, and was born in 1847. His higher education was completed in the Imperial Alexandrovski Lyceum, of St. Petersburg, and he began his public career as an attaché of the council of the empire after a short term as assistant to the chief of the prison administration. Economic and financial problems absorbed the interest of young Kokovtsov, and after a rapid advancement to the general secretaryship of the council he was appointed associate minister of finance under Count Witte. Here he showed great ability and in 1904 succeeded Count Witte, as minister of finance, when the latter became president of the council of ministers. One of the greatest successes of his career was scored during the Russo-Japanese War when, in a period of less than fifteen months, by foreign and domestic loans, he raised a sum equal to \$665,000,000 at a low rate of interest. Duties as minister of finance have kept him out of the problem of bettering the economic conditions of the agricultural peasantry. He is said to be more liberal than P. A. Stolypin was, however. In support of this opinion the Outlook says, in part: "In his political views Kokovtsov is believed to be more liberal and tolerant than Stolypin was. . . . He is susceptible, moreover, to influences and considerations that hardly affected his predecessor at all. Stolypin did not care much for the approval or disapproval of the outside world, and pursued his 'blood-and-iron' policy of repression regardless of foreign opinion. Kokovtsov, on the contrary, as minister of finance, has been forced to take that opinion into account, because he had to borrow large sums of money abroad in order to meet Russia's urgent financial needs. Public opinion in western Europe [liberal], therefore, is likely to affect his administration more than it affected the administration of Stolypin. . . . Kokovtsov never wholly approved the nationalizing policy which Stolypin favored. . . . and he is likely to assume a much more tolerant and conciliatory attitude toward the Finns and the Poles—and possibly the Jews—than that taken by his predecessor after the suppression of the revolutionary movement. His accession to power is generally regarded in Russia as a change for the better. The new premier, however, is a conservative and a monarchist, rather than a liberal. . . . The greatest boon that the new premier could confer upon the people would be the complete and final abolition of government by martial law; but it is doubtful whether he would have power to bring it about even if he favored it. The higher bureaucratic officials of Russia have ruled for more than thirty years by means of martial law, and have become so accustomed to the free exercise of discretionary power that they would find it difficult so to change their methods as to make them conform to the provisions of the civil code. They would strenuously oppose substitution of civil for martial law, and with the aid of the reactionary party and the high

nobles they might be strong enough to overthrow any prime minister who should advocate it. The attitude of the Constitutional Democrats toward the new premier is one of expectant attention."

### Woman Suffrage for California

Today rejoicing fills the hearts of woman suffragists the world over, and well it may, for they have carried an equal suffrage constitutional amendment in California. Women suffragists had looked forward to 1911 as a year filled with promise and, after many disappointments, had all but given up the year's struggle as a failure. The British parliament toyed with a woman-suffrage bill until, discovering that it was playing with fire and receiving several painful burns, it pigeonholed the measure. The cause also has received rebuffs in this country, but the victory in California has turned many women to rejoicing. Like almost every other progressive movement, suffrage received its strongest support in the country precincts. San Francisco and most of the other large cities returned a heavy majority against the proposed amendment, but the country vote carried the day. It is not because the urban districts are more conservative than the rural, but because the liquor men and the city politicians were arrayed against the amendment that the city vote stood as it did. The vote was the deliberate action of a people whose average of intelligence is high. The Golden State is a commonwealth of prosperous, small landowners, men with families and good education. Here, as perhaps in no other state which now has equal suffrage, the efficiency and desirability of woman suffrage will be put to the test. In five other states—Colorado, Idaho, Utah, Washington, and Wyoming—unrestricted suffrage has been granted. In twenty-three other states women are permitted to vote for school directors, and in Kansas they may vote at all school and municipal elections. Possibly because their privileges were so limited, women have failed generally to avail themselves of the privilege of voting in school elections. It is also claimed that no great difference in the character of the vote is noticed in those states where suffrage covers all elections. Conditions in those states have frequently worked against the successful operation of suffrage and it will receive its best test in California.

### An Experimental Parcels Post

Economy of operation is the slogan which is being taken up and sounded in every corner of our busy land from Key West to Puget Sound. Manufactures, business houses, railroads, all echo the same motto, even the church uniting in the chorus. Government officials are often backward in joining popular moves for better or more efficient service, but at least one departmental head at Washington cast his lot with the economists and, to the surprise and delight of the country, is putting his views into practical and valuable operation. In less than one year, Postmaster-general Hitchcock has installed a postal savings department in almost every first, second, and third class post-office in the country, and has satisfactorily proved it an unqualified success. Now he has another plan which is bound, some day, to be of even greater benefit to the country than the postal savings bank. In his official estimate for the coming year, Mr. Hitchcock has included three items of \$50,000 each, intended to be used in different ways, but all to work toward the same end—the establishment of a parcels post. This method of trying out an innovation Mr. Hitchcock has found meets the approval of the people, and accordingly he proposes to expend \$50,000 each in trying out a parcels post on rural routes, in the cities, and on the railways and steamboats. This will be a "feeler," and if it meets the popular approval he expects, service will be rapidly extended. It will not be necessary to draw heavily upon the treasury for the extension of parcels post, however. In the opinion of the postmaster-general, when it is started it will provide a surplus for itself which will aid in extending it. Again, Mr. Hitchcock asserts that our tremendous post-office organization is capable of performing a much larger service than it is now called upon to render, and a parcels post would, in large measure, take up this surplus, and give the people more efficient service with the equipment which they already have provided. There is little doubt that the postmaster-general will encounter much opposition from the express monopoly in this undertaking, but there is an insistent demand for it, and he should receive hearty support for his progressive aggression.

—The resumption of the Lorimer inquiry is bringing out testimony concerning still more widespread corruption.

—The German-American Alliance objects to the present conduct of the immigration department, as working hardship on immigrants.



# The Christian World

A PAGE FOR INTERDENOMINATIONAL ACQUAINTANCE.

## Universalist

### Why Do You Go to Church?

The benefit to be derived from church attendance depends in no small measure upon the motives that account for attendance. On the many motives of church going people the *Universalist Leader* remarks:

Some people, perhaps many people, go because they want personal gratification, and for them the pews must be comfortable, the church furnishings artistic, the music satisfactory and especially the minister must be personally all that could be desired. Verily, all such have their reward! The church is for them just like any place to which they have gone to get something; if they get it, they are happy; if they do not, they are miserable. There are other people who go to church to worship God; they go desiring to give expression to the devotion of their lives, and with them it is not a matter of church furnishings or music or even the minister altogether; they go to give, and, verily, they have their reward. There are many people who having a difference of opinion with the pastor will immediately withdraw from their usual place of worship, withdraw their support, because they have no sense of the real purpose of the church, that it is outside of the minister; he is a part of the service, but he can not destroy obligation and opportunity any more than a hard cushion or a discordant note in the music. There is a lesson for a good many of us in the story of the good old Scotchwoman who had a serious quarrel with her pastor, but to the surprise of the pastor she continued her attendance at worship. When he expressed his gratification as well as surprise at her conduct, she replied: "Oh sir, my quarrel was with you and not with the Lord."

### Foreign Missions and Church Life at Home.

The only kind of religion an intelligent race can accept is one that appeals to all races. Local deities may command the loyalty of undeveloped peoples. The race that believes in a universal order must also believe in a God who is over all and in all and through all or in no God. Hence the religion of civilized man will be missionary. The case for missions is thus stated by the *Universalist Leader*:

A distinguished statesman recently remarked, "If the Christian ideal is worthy to be followed in America, it is worthy to be presented in every land," and therefore he argued with much power for Foreign Missions. That is a good foundation for our intellectual feet! If Christianity is good for our own people, then it is good for other peoples similarly situated. And we can go a little further and say that it can never be and do the best for our own people until it is doing its best for others. The self-respecting man who is making a noble effort to improve his own home can never reach the full measure of success, until his neighbor, imbued with a like spirit, improves the house next door. Here is the Christian obligation: any one who has received benefit from his religious faith is obligated to give that faith to another and as surely as he does not, it will be taken from him. The only way to keep the things that are worth while, is to give them away. The love which has no expression is sure to die; the friendship which has no words to speak soon becomes permanently dumb. People sometimes ask, why does not our church grow? And the reason is, simply because you do not give it away, you do not try to serve others with it; you think you cannot afford to do missionary work, the calls are so many at home; and behold! you are dying. And you will die, all people and institutions will die, if, having something worth while, they try to keep it to themselves.

### A Big Church.

A big church is not a thing to frighten the disciple of the Lord. We never have too many good people associated for the work of the kingdom. Of course it is better to have a small church made up of faithful people than a large one whose members are without faith of a vital sort. But we need big churches for the big tasks before us. Of this need the *Universalist Leader* says:

A big church is not a sufficient object in and of itself, but if it is desirable to do a really big work, then it is proper to secure a big church as the means of doing it. We often hear men saying they do not care to build up their church, what they want to do is to increase Christianity and the number of Christians! All of which sounds very "broad and progressive," but has just about as much sense in it as is in the statement of the farmer who said he did not care to keep hens as all he wanted was a good supply of eggs! Then there are others who, being thrilled with the thought of federation of churches, lose all denominational consciousness, and wave the banner of union, when carrying their notion out would simply mean that when the time of federation came, we should come in not with a strong and mighty force of trained workers, to contribute something worth while, but

with a ridiculous little band of guerillas hardly worth a welcome. We believe in the church doing a great work in individual and social life, and so we want a big church to do it with; we believe in the federation of churches, and therefore we want a big Church as our offering to the federation. Don't you?

## Presbyterian

### Breadth in Religion.

It is easy to be narrow and it is easy to be indifferent. To be catholic in sympathy and to be broad-minded cannot be set down as easy for many of us. The *Presbyterian Banner* thus defines breadth and incidentally shows why it is so hard for the average person to be broad-minded:

Breadth thus resolves itself into the truth-seeking and the truth-loving spirit. It differs from toleration, which merely permits others to hold their views—it will not fall upon them with a club—but breadth enters into their views with sympathy so as to extract the germ or essence of truth in them. Breadth is not indifference or treason to truth; it holds truth as the most fundamental and sacred possession and duty; but breadth believes that truth is broader than its own vision and fulfills itself in many minds and forms. It believes there is some truth in all creeds and some good in all men, as there are some colors of the sun in all flowers and even in weeds, and it tries to gather up and combine these various elements or colors of truth into the white light of reality. Narrowness is born of an ignorant and prejudiced mind and an ungenerous heart, it is disloyalty to the truth; but breadth is born of large faith and is loyalty and love, poise and power. A narrow mind is impatient with and suspicious of differences in others; a broad mind is hospitable and genial in its attitude and temper towards them. Narrowness broods over its own prejudices and begets an uncharitable and bitter spirit in its unhappy victim, but breadth is catholicity and generosity and ever rejoices in larger visions and broader brotherhood.

We need to be careful, however, that we do not identify other people's views and ways with narrowness and our own with breadth, and that we acquire and exercise the genuine truth-seeking and truth-loving spirit.

### Church Unity.

The fact that a man preaches on church unity is no sign that he is promoting it. You must know the man before you can judge his sermon. He may have no vision and no breadth of sympathy. Denominational pronouncements on unity mean much or little, according to the ideas of unity entertained by the denomination that issues an invitation to the Christian world to unite its forces against common evils and in behalf of every righteous cause. A friendly note in the *Presbyterian Banner* on the movements and manners of the Protestant Episcopalians on the subject of church unity may be read with profit by some who are not Episcopalians:

It is interesting to watch the movements and manners of the Protestant Episcopalians on the subject of Church Unity. No other communion is talking so much about it and projecting so many measures to advance it, as witness their recent call for a world conference on faith and order. Many of their leading spirits are deeply in earnest in the matter and are moved by true principles of catholicity, recognizing to the full the Christian standing and rights of other communions. But others of their leaders are narrow and exclusive to the extreme in their views and mean by church unity only the surrender of all other "religious bodies," as they usually denominate other Protestant Churches, and their absorption in "The Church," by which name they always designate their own communion. The matter of church unity was a burning topic at the recent Duluth Missionary Council, which was attended by many bishops and other dignitaries of the Protestant Episcopal Church. Bishop Olmsted, of Colorado, disclosed his ideas of church unity in the declaration that "the only thing for the Church to do is to lock out all schismatics, and to bid the world in all fairness and love to submit themselves to the apostolic Church." Whereupon Bishop Graves rose to his feet in protest and said: "We have tried that plan for the last thirty years. What has been the result? Three-fourths of the English-speaking people have gotten out of this Church." A correspondent of *The Churchman*, commenting on Bishop Olmsted's declaration, says: "Such men as the Bishop of Colorado have simply got to be converted, and such conversion can come through prayer only, and not through argument in public places. Speaking with greatest reverence and with profound respect, devils of this nature can be cast out only through prayer and fasting, and it seems to me that we, as a Church people, should be bidden to prayer and not to forensic or other discussions." The great need of the Protestant Episcopal church is to be unified in itself and then it may move for unity with other Churches. Yet we believe this influential and honored Church is being increasingly dominated by men of the broader type and better spirit.

—The Conference of World-Wide Methodists, of all kinds, now in session at Toronto, has enthusiastically endorsed the proposed general arbitration treaties now before the Senate.

—The Federation of Catholic Societies has issued a pre-test against the new edition of the *Encyclopedia Britannica* on the ground that some of its historical references to the Roman Church are inaccurate and prejudicial.

# THE CHRISTIAN CENTURY

Published Weekly by

The New Christian Century Co.

Entered as Second-Class Matter Feb. 28, 1902, at the Post Office at Chicago, Illinois, Under Act of March 3, 1879.

EDITORS—CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT.  
CONTRIBUTING EDITOR—SILAS JONES.

SUBSCRIPTIONS—Subscription price \$2.00. If paid strictly in advance \$1.50 will be accepted. To ministers if paid strictly in advance, \$1.00 per year. Single copy, 5 cents.

EXPIRATIONS—The label on the paper shows the month to which subscription is paid. List is revised monthly. Change of date on label is a receipt for remittance on subscription account.

DISCONTINUANCES—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration or time paid in advance (unless so ordered), but is continued pending instruction from the subscriber. If discontinuance is desired, prompt notice should be sent and all arrearages paid.

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REMITTANCES—Should be sent by draft or money order payable to The New Christian Century Company. IF LOCAL CHECK IS SENT ADD TEN CENTS FOR EXCHANGE.

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United Religious Press Building

## New Testament Provisions for the Culture of the Life of the Congregation

"Think on these things." A woman who had been a vexation to herself and to the congregation of which she was a member went to her pastor one day and told him that a great book which she had just read had "taken all the kick" out of her. The book had given her a glimpse of the processes of nature and had helped her to see how senseless and insignificant her life had been. The advice of the apostle is intended to lead us away from petty mental occupations that dwarf the soul and to point the way to largeness of thought and generosity of spirit.

The things that are true, nobly serious, just, and pure are not abstractions; they have their being in the thought and conduct of men and women. The philosopher and moralist who use these terms have not imported the realities from the land of speculation; they use the terms in an effort to describe life as they find it. What they have to say will only confuse us unless we see clearly that they are interpreters of life and that we must have an abundant life before we can share the joy of the great thinkers.

The public meeting was used in New Testament times to increase the knowledge and faith of the church. Of the public meeting, Brerly says: "When we come to estimate the meeting as a factor in public life, we find an accurate and discriminating judgment to be a difficult business. Good and evil are so mingled in the part it has played. . . . The idea of discovering and authoritatively declaring truths by means of a public meeting would be scouted as in the highest degree absurd by the modern scientist; yet it is precisely in this way that the church creeds, which undertake to settle for us the profoundest questions of human life, reached their affirmations." But the influence of the public meeting has not been all of this kind, the same writer informs us. "There was a humble Baptist meeting in London in the early seventeenth century, of which Masson, in his 'Life of Milton,' thus writes: 'The obscure Baptist congregation seems to have been the repository for all England of the absolute principle of liberty of conscience. . . . It is, in short, from this little, dingy meeting-house somewhere in old London that there flashed out first in England the absolute doctrine of religious liberty.'"

The teaching ministry of the church received due attention in the Apostolic age. There was no expectation that men would do the will of God though they were never taught what that will was. If we of the present are really democratic in religion, we are bound to give prominence to the office of the teacher. Ignorant men must submit to the dictation of those who know. The success of religious mountebanks within recent years is evidence that instruction is needed. The intelligent man refuses to be bullied by charlatans who put themselves forward as authoritative representatives of the Almighty. He is a free man and no imposter can order him to give up his property and to commit himself wholly to the keeping of a human master. A successful Sunday-school undermines the power of

every kind of religious dictator, local, national, or universal in his claims.

The communion service affords opportunity for meditation and self-examination. Ordinarily the words of the leader of this service should be few. The number of those who can say the right word at the table of the Lord seems to be small. The speaker who says, "You ought to confess your sins," has no business at that table. There is needed one who feels that he is like other men and that all need forgiveness. Censoriousness, which is never in place, is the worst sort of irreverence when it connects itself with the memorial of the cross of Christ. From this memorial we ought to turn away assured of the love of God.

Paul gave the Corinthians and other Gentile Christians an invitation to use their material goods for the advantage of the Jewish Christians at Jerusalem. It is sometimes said that churches are preached to death. If there is any truth in the statement, we are to understand that there has been a failure to connect the teaching of the pulpit with daily experience. The fault may be with the preacher and it may be with the people. Doubtless both are to blame. It is not worth while to preach to people who have no intention of conforming their lives to the message of the preacher. If the preacher has not in mind the deeds which ought to be done by those whom he is instructing and exhorting, he might as well stay at home on Sunday. Giving money is one form of service. Those who have a large amount of money can hardly save their souls if they do not use their money for the common good. This we understand fairly well. We need to understand also that it is death not to use any gift generously. [Midweek Service, Nov. 1, Phil. 4:8, 9; Heb. 10:25; Acts 2:46, 47; 20:7; I Cor. 16:1, 2; Eph. 4:7-16.]

S. J.

## The Meaning of Baptism

V—THE ORIGIN AND PRIMITIVE PRACTICE OF BAPTISM.

Thus far in our study of the meaning of baptism we have confined ourselves to the linguistic question of the meaning of the Greek word *baptizo*. We have found that this word in its New Testament use refers to an institution, a rite, an ordinance, and not to the physical act denoted by the primary meaning of the word *baptico*. The essential meaning of the rite, as nearly as we can define it in English terms, is religious initiation or induction, carrying with it also the ideas of consecration and cleansing.

But like every institution or rite with which man has to do, baptism utilizes something physical and objective as a symbol, a sign, an expression, of the inner personal and social reality. The founding of this inner spiritual reality with the physical symbol of it lies at the basis of the immersion dogma and explains the long and bitter controversy between Baptists and pedo-baptists. That baptism and the physical act by which it is signalized should not be confused, it is the purpose of these articles to insist upon. But it must not be inferred that there is no importance whatever attaching to the outward symbol, because forsooth it cannot be said to possess the importance inhering in the spiritual act itself. It has an importance of its own and that importance we must be willing to give it. As a further step in our study of the meaning of baptism let us, therefore, examine into the origin and early practice of the rite.

Quite outside of Christian or Hebrew influence we find that water is used for ritualistic purposes by many peoples, both savage and civilized. The ceremonial use of water is common in the case of tribal initiations of various sorts, and especially at the birth of children. Why the identical element, water, should be chosen by many unconnected races is not strange. "The animistic theory of the world which underlies all primitive religions suggested that water was a living being, which, in so far as it assisted the processes of growth and aided men in other ways, might be presumed to be beneficent."

The same magical view of water was probably arrived at also by practical experience. The cleansing and refreshing effect of water in its ordinary use made it natural for the primitive mind to impute to it also an efficacy in removing ceremonial tabu, or curing physical disease, or, in higher orders of society, freeing the soul from moral guilt. Thus certain streams and pools came to be regarded as possessing peculiar magical powers. The laver of the Hebrews is a common symbol in most religions. The various washings appointed in the Old Testament and greatly elaborated in later Judaism find their analogy in the religions of most peoples—Asiatic, early European, and most primitive races. Among the Greeks ceremonial bathing had its place in the initiatory rites of the Eleusinian Mysteries.



The detailed directions found in the Old Testament for the use of water in purifying one who had been polluted by touching a dead body or a Gentile or a leprous person or what not, may be assumed to be familiar to our readers. In the period immediately prior to the Christian era these ceremonies become yet more strict and elaborate. The Pharisees exalted these washings as possessing some inherent virtue for bringing man into favor with God. They had received them from their elders and guarded them with superstitious zeal. For example, after a visit to the market place they would not eat until they had first purified themselves by ceremonial washings lest perchance they had touched a Gentile. Their whole life was hedged about with rules for ceremonial purifications.

The attempt is often made to identify Christian baptism with these ceremonial cleansings. This is to miss the distinctive if not the essential meaning of baptism. They are alike in that both use water, and that both denote purification or cleansing. They are unlike in that baptism confers a new status upon the one baptized. Besides, purification was accomplished by various uses of water—bathing, pouring, sprinkling, etc., while baptism was administered mainly, if not always, by immersion.

The direct prototype of New Testament baptism is found not in the numerous lustrations and cleansings of Jewish daily ceremony, but in the almost unique rite by which converts to Judaism were initiated into the new politico-religious state. The Old Testament does not prescribe a form for the initiation of proselytes, for the simple reason that it was not until later Judaism that proselytizing became common. With the downfall of the secular splendor and independence of the nation its corporate enthusiasm and faith found expression in making converts to the Jewish cult. The zeal with which this propaganda was prosecuted is indicated by Jesus' saying, "Ye compass sea and land to make one proselyte."

As a result of this intense evangelistic activity and its abundant fruitage a well defined ritual for the induction of converts grew up. This ritual was three-fold, consisting of circumcision, baptism and the offering of a sacrifice. Of these three, baptism came to be the distinctive item in the initiation. Sacrifice was the common duty of all Jews and was abolished in connection with proselyte induction after the temple was destroyed. Circumcision would apply to male converts only, and most of the proselytes were women. Therefore baptism came to stand out as the distinguishing act of initiation, and the term, meaning at first only the physical act of immersion in water, gathered into itself gradually the entire social and religious significance of the rite.

According to the Talmud, the procedure in proselyte baptism was as follows: Three of those who had instructed the "stranger" in the law became his "fathers" or sponsors and took him to a pool in which he stood up to his neck in water, while the great commandments of the law were recited to him. These he promised to keep, then a benediction was pronounced, and he plunged beneath the water, taking care to be entirely submerged.

This was the naturalization ceremony of Judaism, by which a Gentile became a Jew. In comparison with the divers washings to which all Jews were accustomed, it shows at once a likeness and a striking difference. All the significance of cleansing or purification which belonged to these washings was possessed also by baptism. If one who belonged to the house of Israel needed purification from specific contact with pollution, or from even the mere possibility of such contact, much more does one who has spent his whole life in the midst of Gentile uncleanness need a thorough and complete cleansing before he can enjoy the privileges of his new status. These ceremonial washings, however, were merely casual, not so grave and formal, as baptism. They rarely, if ever, involved complete submersion, though certain of them called for bathing the entire body. They were often repeated. Baptism was once for all. Purification was a specific act of a member of a particular social and religious order—Judaism. Baptism was the unique act of initiation into that order.

It is most natural, therefore, that the word *baptizo*, rather than *bapto* or any word meaning simply to wash or cleanse, should have been chosen to denote this unique, thoroughgoing, intensive act. The word as we have already seen is in the intensive form. Its psychological appropriateness to the institution for which it stands is obvious. It is rarely applied to the every day washings of the Jews, and when it is so used it is manifestly intended in its primary sense or figuratively.

This prevalence of the custom of initiating converts by immersing them in water, is the explanation of the silence in the New Testament as to the specific manner in which baptism was administered. The early readers of the New Testament did not need instruction as to the practice of baptism. The procedure was quite as well

established as is the ceremony of "being sworn" among us. All men know that in this ceremony they are expected to remove their hat and raise their right hand. So John preaches baptism without once indicating to the people in what manner he intends to solemnize it, and Peter commands that the people repent and be baptized, but no word is left us to indicate by what outward form baptism was administered to the three thousand who obeyed him that day. Neither preacher nor people were thinking of the physical act by which their baptism was to be administered; they were thinking of the baptism itself, the induction into the new order.

But that immersion was the mode of baptism employed by John and by the early church, would seem to be a natural conclusion from the facts above recited concerning proselyte baptism, and also from the implications of many more or less circumstantial allusions in the New Testament. The people were accustomed to initiation by immersion. Nothing would be more natural than for a new religious movement or order to adopt, involuntarily, the established and common formality of initiating its converts. Hence we find John "baptizing in Aenon near to Salem because there was much water there." It is much more probable that the "much water" was needed for the baptismal ceremony than for drinking purposes for man and beast, as partizan defenders of affusion strive to make out.

Wherever circumstantial allusions to the administration of baptism are found in the New Testament they will be seen to fit naturally into the assumption that the form by which proselytes were baptized was carried over into the Christian church. The formality by which Jesus' baptism was solemnized was manifestly an immersion. He went down into the water, was baptized, and came up out of the water. Philip's procedure with the eunuch was the same. By association of ideas Paul sees in the outward act of immersion the symbol of the death, burial and resurrection of Christ, facts which must be matched by the Christian's inward moral experience.

It would be too much to say absolutely that baptism was not administered in New Testament times in any way save by immersion. There are two instances upon which affusionists lean heavily—one the baptism of the three thousand, the other the baptism of the Philippian jailer. These are open to conjecture, it must be admitted. Yet as to the former it is scarcely less difficult to account for the pouring or sprinkling than for the immersion of so many. And the case of the jailer presents no insuperable difficulty or improbability for the immersionist view.

There is but a single text in the New Testament whose implication seems to hint at anything save immersion. This is Peter's inquiry at the house of Cornelius, "Can any man forbid water that these should be baptized?" The natural inference from such a sentence, taken abstractly, would be that water was the movable quantity in the situation, to be brought in or forbidden, i. e., withheld, as those present might indicate. This inference, of course, would support the affusionist theory that the water was to be applied to the person, rather than the immersionist theory that the person was to be applied to the water. With respect to this text, it is not seemly to be dogmatic. Assuming, however, that immersion was the universal practice, it is still not impossible that one should speak as did Peter, intending to sharpen the antithesis between the holy spirit which they had so manifestly received and the much less important water baptism which Jewish prejudice might forbid. At any rate, with the background of pre-Christian practice in initiating proselytes and the clear implications of the remainder of the New Testament allusions, it is much more reasonable to interpret this indecisive passage on the side of immersion than to build upon so slender a foundation as it affords a theory with which the great body of our data is not in accord.

We shall continue this inquiry next week.

And, as the path of duty is made plain.

May grace be given that I may walk therein.

Not like the hireling, for his selfish gain,

With backward glances and reluctant tread,

Making a merit of his coward dread—

But, cheerful, in the light around me thrown,

Walking as one to pleasant service led:

Doing God's will as if it were my own,

Yet trusting not in mine, but in his strength alone;

—Whittier.

Work is the very salt of life; not only preserving it from decay, but also giving it tone and flavor.—Hugh Black.



## Editorial Table Talk

### Unitarian Retrenchment in Cities

The inefficiency of Unitarianism to minister to the deep needs of humanity in general has long been felt not by evangelical churches alone but by many leaders of that "liberal" denomination. That their churches in general have ceased to be stirred with the zeal of propaganda is evidenced in the deliberate policy of retrenchment upon which they are entering in certain cities. The policy of having one strong center in a city seems to be preferred to several small and weak ones. Their leaders are now talking about sales of properties and consolidations in Boston, New York, Washington and Chicago. The Meadville Theological School is to be moved from the small town in northwestern Pennsylvania to Chicago, there to be the nucleus of a Unitarian headquarters for the whole west. The rebuilding of the Unitarian Church at Washington, with money contributed by some Unitarian outside of that city as well as members of the congregation, is to furnish the strong centre desired there.

The Boston consolidations have not taken shape, beyond an offer on the part of certain leaders among Unitarians to assist in negotiations if asked to do so, but in New York the proceeds to create a national Unitarian centre, larger perhaps than the Boston one in the extent to which it may reach out to other cities. The two churches mentioned are All Souls, in lower Fourth Avenue, and the Messiah in lower Park Avenue. Together these properties are worth \$1,500,000 to \$1,700,000, All Souls having advanced much within the year, owing to the tremendous development of Fourth Avenue properties.

### New Laws for the Catholic Church

Pius X has issued instructions for the speedy completion of the new code of laws by which the Catholic Church throughout the world is to be governed for the future. Forty of the church's most learned canonists, besides a Commission of Cardinals, have been working on this colossal task for the last eight years. They have already occupied three years beyond the time originally allotted to them, but owing to the stimulus now given by Pius X who looks upon this as the great work of his pontificate, the code will be at last ready for production during the course of the coming year. It is the first time in the history of the Papacy that a universal codification has been attempted. The result will be to eliminate an immense number of local or obsolescent laws and to establish new legislation applicable everywhere and suited to modern times. One of the important features of the new codification, which concerns the United States as well as other countries, is the abolition of some of the impediments which at present make marriage invalid between Catholics. Thus, according to the new law, marriage between third cousins will be allowed, and no obstacle to marriage will be created by sponsorship at baptism. The American Bishops will also be granted extended powers of jurisdiction in matters which they are at present obliged to refer to Rome.

### The Vatican, Tripoli and Turkey

The Vatican, which is quoted by press agencies as in sympathy with Italian enterprise in Tripoli, has determined to maintain an attitude of the utmost reserve. Negotiations have been in progress for some time past for the establishment of official diplomatic relations between his Holy See and Turkey, and the Vatican has delayed completing them hitherto out of consideration to France which still claims the right to protect Christians in the Turkish dominions. But both the Pope and the secretary of the state are most anxious not to do or say anything in the present crisis which would offend Turkey. Hence there is no foundation for the stories that the Vatican has pronounced in favor of Italy.

It is now announced that the letter on peace addressed to Mgr. Falconio, the apostolic delegate to Washington, last June, is only a preliminary to an encyclical addressed to the whole world and dealing with the question of international peace. In it the pontiff, after describing what the popes down to the time of Leo XIII have done on behalf of peace between nations, will emphasize his own deep protest, not only against actual war, but against the system of armed peace which is being maintained at such an enormous cost to civilization. The publication of the document will be deferred

until the burning questions of the moment have been settled, as it is felt that the present state of tension in Europe would militate against the efficacy of the pronouncement.

### Methodists Putting Up New Men

Up to the middle of October 414 delegates to the next Methodist General Conference, meeting at Minneapolis in May, 1912, had been elected, and the full number, 780 to 790, will be chosen before the end of this month, when all fall conferences will have been held. The unusual showing thus far made is that out of 414 delegates only sixty-eight are ministers and twenty-four laymen. The meaning of this clean sweep, or nearly that, is said to be not that Methodist insurgents are abroad, but that Methodism is compelling old men to stand aside, and putting in young or at most middle aged men. These changes are due, it is said, to personal grounds and not to politics or principles.

With only two notable exceptions, the Rev. E. M. Randall, corresponding secretary of the Epworth League and the Rev. Dr. C. B. Spencer of the "Christian Advocate" at Kansas City, General Conference appointees of four years ago have not been returned this year, indicating it is said that Methodist officials of the last quadrennium are not likely to be retained during the next one. Methodist bishops are to meet in Oklahoma City on October 31, to appoint the presidents of the spring conferences and in November the Freedmen's Aid is to meet in Pueblo and the Home and Foreign Mission Boards in Denver.

The talk just now is that the General Conference of next spring will elect five new bishops. Discussion of names is already heard, but it is as yet too early to get anybody to make predictions. The propositions put forth by the New York Methodist laymen, in favor of districted bishops, lay representation in the annual conferences and in the bishops' cabinets, have been favorably acted upon by laymen in some conferences, and promptly turned down in others. At present it is admitted by laymen who are behind the proposition that they have enlisted no champion of first rank, and that failing such leader they are likely to accomplish little at this General Conference. Dissatisfaction with present machinery obtains in many quarters, it is said, but Methodist opinion is not sufficiently aroused to warrant expectation of changes.

### New School, New Type, for the South

The Inter-Church College is the name of a quite new educational venture in the South. It is located at Nashville and will aim to train leaders in religious and social work. Theological seminaries train, it says, leaders in strictly evangelistic and pastoral work, but in the South, at any rate, seminaries are not equipped to train directors for social settlements, heads of charity bureaus, Church musicians, medical nurses, kindergartens and prison, hospital and school visitors.

The new College insists, in its announcements, upon the strategic value of the leaders in every work and in every community, and states that in the South such leadership is even more rare than in the North. Putting into effect new ideas of Christian unity, the College purposes to train for all religious bodies, and while now located in modest quarters, its ambition is to create at Nashville a great foundation. It will use educational facilities already at that centre, but will itself aim to provide teachers for sociology, missions, and other subjects that may be given in common for all religious bodies. It is the first federated school of its kind in America.

Represented on its directory are foremost Presbyterian, Disciples, Baptist and Methodist ministers and laymen, not a few of them leading educators of the South, such as President Gates of Vanderbilt University; President Washington of Tuskegee; President Landrith of Belmont College at Nashville, and President Thirkfield of Howard University at Washington. A special department is provided for the training of leaders among negroes. The general secretary is the Rev. James E. McCulloch of Nashville.

—Since publishing last week the program of the joint Congress of Baptists and Disciples, we have received the revision of the announcement which presents some changes. This latest and final program of the congress we publish on another page. It will be seen that the topics are of vital interest. Especially important is that which deals with the possible union of Baptists and Disciples. All who can attend this gathering should make sure of being there.

—Doctor Wiley is now in command of the pure food board and can fill his own prescription for "someone with sand to enforce the laws."

# The Social Unrest in Europe

An Interview With Dr. Graham Taylor, of Chicago Commons

During the past summer Dr. Graham Taylor, of the Chicago Theological Seminary and head of the Chicago Commons, spent two months in Europe studying social, industrial, and religious conditions. He went by the Mediterranean route, landing at Sicily, from there going to Rome, visiting several Italian cities, thence through Austria into Germany and through Belgium to England, where he was at the time of the great railway strike, which brought the whole of England to a standstill. Dr. Taylor kindly granted an interview to a representative of The Christian Century, which we give below:

## Conditions in Italy.

"I found conditions in Italy improving as far as wages were concerned," said Dr. Taylor. "Although emigration to America has drawn off the surplus labor and the best labor at that, yet because there is less work than formerly the demand for labor is no greater. I got close to the smaller community life. The average wage in Italy is from forty cents to sixty cents a day for a man, and twenty to thirty cents a day for a woman. These wages are extremely low, while the cost of living is gradually rising, although not so rapidly as in this country."

## Women Beasts of Burden.

"Dr. Taylor, do the women toil, as well as the men?"

"Yes," said he, "the overburdening of women and children is simply appalling. I saw women carrying on their backs loads of saplings, which were used for stakes in the vineyards, three times higher than themselves; and others with loads of iron crowbars and pickaxes. They sweep the streets and unload gravel and coal from freight cars. They cut the grain with little hand sickles; doing the hardest work in the world for the least pay. Women's work all over Europe seems to be increasing in its variety without lessening its burdensomeness."

## The Labor Movement.

"What about the labor movement in Italy?"

"It is not so strong as in Germany, but both the government and the Roman Catholic Church are attempting to win the support of the labor party. The radical wing of the trade unions is found in the socialistic party. The socialistic propaganda is very active in the cities."

"What is the Roman Catholic church doing to retain its hold over the laborers?"

"In order to overcome the influence of the socialists, the Church is attempting to do what the socialists are doing, namely, establishing banks, co-operative stores and even Catholic trade unions."

"Are the church services well attended in Italy?"

"In the country and in the villages, churches are well attended by men and women; but in the cities the church is not so well attended, especially by the men. I attended Catholic churches right along in order to find out the religious conditions."

## No Windows.

"What about housing conditions in Italy?"

"They are very bad. The laborer in the city lives in a room which has no windows and only one door. And when that is shut, as it usually is, you can imagine the sanitary condition. In Italy, the land of the sun, there is less sunshine in the house than in any other place on the globe. Even in the country the Italian lives essentially under city conditions."

"What influence has the returned Ameri-

can Italian upon social life in his native land?"

"The returned Italian, or 'Americano' as he is called there, reverts to American standards. He puts windows in his house and dresses in American style, and in general sets a higher standard of living in the community."

"What is the government doing to improve social conditions?"

"The government is making a great effort to establish better primary and secondary schools. In many instances it has sequestered converts of the church and uses them for first-class schools, installing secular teachers in place of the monks and nuns."

## Germany.

"What are the religious conditions in Germany?"

"In South Germany I found a more popular response to the worship of the Catholic Church, especially in the smaller towns, although the men were in the minority. Good Sabbath keeping was the rule. But among the Protestants, conditions are much worse as regards church attendance. In Berlin only 8 per cent of the population are connected with the church."

"I found some interesting things in Berlin. There is much poverty there, but the military and police grip is strong and things are kept well in hand. Of the two million people in Berlin 800,000 live in single rooms; and of this number, 500,000 have from three to fourteen in a room. They have a juvenile court system, but it is not as good as Chicago's."

"Did you go to Paris?"

"I did not go to France, but you know that the bread riots there are very serious. People cannot get enough to eat."

## England.

"What did you find in England?"

"In England the cost of living within the last three years has increased 17 per cent, while the wages have increased but 6 per cent. In the traffic department of the railways 134,000 men receive \$5 a week or less; 107,000 get \$5 to \$7.50 a week; and 78,000 are paid \$7.50 or more."

"You were in England during the great railway strike. Will you tell us something of it?"

"I was close to the leaders during that time when England was nearer to civil war than at any time since the corn riots. I wish to say a word concerning Ramsey MacDonald, the leader of the labor party in Parliament. He was the spokesman of the labor party during the entire crisis. During the cabinet meetings of the ministers of the Crown he was the only outsider present. He attended at great personal sacrifice, for at that very time his wife lay dying. She was a great social worker. MacDonald came up from the ranks. He has a fine library. On its shelves are to be found the best works on the history of Religion, Egyptology and the Bible. He said to me, 'I have always been fond of theology.' Dr. John Clifford and Rev. F. B. Meyer are his friends and advisers."

## What Will Be the Outcome?

"What do you think will be the outcome in England?"

"Conditions in England will largely depend on whether conservative men will continue to lead. Men like MacDonald must be reckoned with. The issue is safe in their hands. The rank and file, however, are restless; and if they succeed in having their way, the trade union policy of England will change.

There will be a syndicate of the unions, and hence more strikes and more like Germany. Business men there and here must always take into consideration trade unionism. And it will be either conservative or radical. It will be better for them if conservative men lead the forces of labor."

"Do you think the radicals will gain the ascendancy in English trade unionism?"

"Not if the Royal Commission which has been appointed to investigate industrial conditions promptly continues the inquiry now in progress. There has been too much delay. At a trade union congress after the strike the conservatives were in power and did not allow any radical action to be taken."

## Brotherhood Labor Leaders.

"What part does the Brotherhood in the Free Churches play in this industrial crisis?"

"Many of the labor leaders are members of the Brotherhood. Under the leadership of Rev. F. Herbert Stead several hundred members of the Brotherhood went to France, going from town to town, advocating Christian brotherhood, and were received with open arms."

"How does the Brotherhood Movement here compare with that of England?"

"It seems very strange to me on returning to this country, after seeing the increasing growth there, to find interest in the Congregational brotherhood waning, and the general brotherhood in America not progressing. It is a strange contrast. Perhaps the homogeneous character of the people there makes progress easier than here, but there ought to be more rapid and complete assimilation of the immigrants here. They wish it even more than we do."

## Spirit of Unrest.

"What struck you the hardest in Europe?"

"By all means the general, seething spirit of unrest; and the unpreparedness of the religious forces, both Catholic and Protestant, to really grapple with the situation. I say this with the utmost concern. We must get great numbers of men to see the problem and to solve it in the spirit of Jesus. The twentieth century came in with more widely prevalent and deeply seated and organized unrest than the eighteenth century went out with. Religion has given men higher aspirations; education has increased them. There is a revolt against poverty. This industrial discontent is world-wide. The extension of suffrage is its greatest safeguard; its restriction the greatest peril to peace and progress."

## Attitude of Clergy.

"What is the attitude of the British clergy toward the industrial situation?"

"A quotation from Rev. F. B. Meyer will indicate their attitude. He said that the church could no longer maintain a neutral attitude. The essential principles of Christianity are deeply involved in the demands for higher standards of living and higher wages. We have again come to Calvary and must decide between our ideals and existing conditions."

"Will England be true to her ideals?"

"If such leaders as Ramsey MacDonald continue to lead and really advance, England will be true to herself and her constitutional methods in progressing by peaceful evolution and not by violent revolution. And if she does, it will be because her religion and common sense have triumphed in the grave and acute crisis which she faces in common with all industrial peoples."

(Continued on page 12.)



# The Unrecorded Christ

## A Study of the "Forty Days"

BY R. E. ELMORE.

Let us investigate the unrecorded Christ of the forty days, in which "he showed himself alive after his passion, speaking the things concerning the kingdom of God." These are wonderful days. This is the golden period of his earth-life. There is mystery, and there are "many proofs." As orderly as the Lord left the linens of the sepulcher did he form and fulfill the program of the forty days. Five pens labored, and left partial record of seven days, while thirty-three days were unapproached—these hidden days perhaps more vital and full of vision than the seven outside the veil.

### A Handful of Brilliants.

The eleven appearances are a handful of brilliants, a stairway of gold, living parables, the miracles of teaching. Deftly the story is told again, with new fulfillment and plainer prophecy. When the seal was broken and the stone rolled away, the Master of all comfort reveals himself to Mary of Magdala. A few affrighted women meet in the way Him who casteth out all fear. The Lord turns again and looks upon Peter, and forgives seventy times seven. He sups with the disciples in Emmaus, the Interpreter. With peaceful salutation, he breathes upon the apostles, and they receive the Holy Spirit. To Thomas he reveals his hands and his side, he who was dead and is alive forevermore, having the keys of death and of hades, the author and perfecter of faith. In the old trysting place by Tiberias he ministers again, and reads into the heart of Simon Peter the ultimate exegesis of love. He turns to the mountains again in Galilee. The noon-day Christ, crystal in claim and character, moves among five hundred brethren, and invites the stare of the world. He appeared to James, and bore to him the bliss and beauty of personal friendship. At last near Bethany, close to a blood-stained cross and a broken sepulcher, he brought together his apostles again, pointed to the uttermost part of the earth, blessed them and was carried up into heaven. These days are a kaleidoscope of Christ and his kingdom. They reveal at once his own comprehensiveness and the possibility of his brethren. They seal the pledge of life and immortality.

### The Standard of Risen Life.

In the full forty days the Son sets up the perfect standard of the Risen life. In the appearances to Mary, to the women, to the seven, is made manifest the ministry of amelioration. With Peter, the two, the ten Thomas, five hundred, James, he practices and gives precedent for the ministry of confirmation. To Mary, to the women, in Galilee, on the Mount of Olives, the Anointed one proclaims the ministry of evangelization. In the thirty-three hidden days the man of the midnight mountains calls from out the boundless deep to the ministry of the unseen and eternal.

### The Ascendancy of the Spiritual.

In the remarkable ratio, 33 to 7, does not Christ make emphatic ruling on the relative importance of spiritual and material things? From the beginning Jehovah has trained his men in the school of reverence. The altars of Abraham are the oracles of a century's faith and friendship. The burning bush, unconsumed, lighted the way from Horeb to Pisgah, and there was holy ground. The cloud covered "the tent of meeting," and the glory of Jehovah filled the tabernacle. Israel felt the lure of the pillar of cloud by day and of fire by night. Only Luke looked into the sacred solitude of Nazareth and wrote a

fugitive word of the little heaven of the boy's home, the mother, the shop, the Book, the synagogue. No one has recorded the paths and prayers of Jesus alone all night in the mountains. There is no diary of the desert life. At the first and at the last, Christ scourged materialism from the courts of the temple. The spiritual is the splendor of the teacher's prayer: "Thy name be hallowed, Thy kingdom come, Thy will be done; give us, forgive us, lead us, deliver us." God first—this is vital in Christ's program. Truth is practical, not academic and impersonal. Is this proportion being guarded in the church today? Are we conserving reverence for sacred things, and thus keeping open the conduits to the unseen fountains?

### Is Bible Honored?

With no superstitious fetichism for a mere book or bible, still, are the living oracles honored in the actual life of men today? Again, are the portals of the church guarded? Is the temple kept inviolable, filled with the glory of Jehovah? Do fakirs crowd the gates of Jerusalem? Has the world made the temple courts a market-place, and is the din destroying the creative silences of the house of God? Is the church being accommodated to popular whims? Have the leaders, with false hopes of prestige, succumbed to the sirens, and for popularity led the church into the lap of the world? Have we sacrificed the reverence and repentance of men for their companionship and emoluments? Is the temple becoming a club-house, empty of the morning and the evening sacrifices? Is the pulpit sharply guarding the great ratio? Do we make relevant to men the cross and the unseen Christ? Do we tug at the hearts of men till the gates open? Do we lift up the sky-line? Do we pull men near the altar, do we lead them inside the veil, and watch and pray while Jehovah speaks and their spirits are caught and bound by his grace? Oh, for the unseen paths, the choir invisible, the heavenly confines!

"There's a pathway to the sunset shines across the sea I love,  
There's the milky-way of heaven that the angels ford above,  
There's a pageant on the wheatfield when, the shadows flung aside,  
Morning lights a lane of poppies in a narrow scarlet tide."

### The Apartness of the Preacher.

The law of ministerial efficiency was stated by Jesus when he called his first followers, "Come ye after me and I will make you fishers of men." Discipleship is prerequisite to apostleship. They two are then, through all life, mutually supplemental and essential. God trains his leaders apart. Peter and James and John, pillars in later life, were in the high mountain in the transfiguration. They heard the voice of God. The nine preachers in the valley were powerless before the demon-possessed. Can Christ's men ever forget the ford of Jabbok; and Jacob's wrestling, and the face of God? Lest he forget, the Risen Christ at the same seashore of his calling, renewed the covenant with Simon Peter. "Follow thou me," effective through the full mystery of forty days, and for all the future; for, "I have given you an example that you should follow in my steps." Who fails in the thirty-three days following pays the price of a powerless ministry. Forty days in the wilderness, "the angels ministered unto him." Parted from them in Gethsemane, "there appeared unto him an angel from heaven

strengthening him." The gift-bearing angels of the Unseen await him whose life is stamped with a holy apartness. They send him back as the new-named man from Arabia, to light strange altar fires in Greek and Roman temples. When Christ would "turn again" Simon Peter, he drew him apart in the exquisite scenes of a single and separate appearance. Here was the print of the nails again, forgiveness seventy times seven, and the chemistry of sequestered souls. Cephas gave himself utterly to Christ.

### Real Though Unrecorded.

That is real which is unrecorded in this appearance. What touch of his hand, what whispered word, what look of his, played on the soul of this plastic man. What unrecorded struggles and longings. What new births and baptisms. What new resurrection. What endowment of faith. What opening of beautiful gates of heaven everywhere.

I would not be counted with those who criticize the pulpit today as professional and not sacramental, as politic and powerless. Preaching is today the greatest thing in the world. There is no power comparable to the gospel. There is no man more princely than the preacher—the preacher who has "striven with God and with men, and has prevailed." Only as the pulpit fails in approach to the original sources, does it suffer loss, and weaken its grip on the soul of the world. The preacher is as strong as he will allow himself to be. He must not allow the world to dictate the terms of his gospel, nor the length of his sermon, nor hold the key to his oratory, nor degrade to meaner levels his holy calling. He is not a pack-horse on which the church may heap its load of paltry, trivial things. He is not a business manager, a social superintendent, a money-raiser. The preacher is not the conservator of credal theology. He is the spokesman of a living Christ. The Bible is the preacher's textbook, the unrecorded Christ his teacher.

A majestic river flows deep and clear giving grace to strong trees, creating fertile meadows, breathing into life beautiful flowers. We love its music, we listen to its prayers, we follow its onward call. Then for its mystery we trace it from the prairies to the mountain, through dark canyon, and over rugged crag, until we kneel at its source in the chaste snows at the crest of the continent.

### The Real Presence of the Unseen Christ.

Geikie has written this strang word: "He vouchsafed them only intermitted appearances; that, on the one hand, they might be in no doubt of his really having risen from the dead; and, on the other, that they might become familiar with the idea of his leaving them. He showed himself as one about to quit the world." The teaching is wholly different. The forty days significantly emphasize the Lord's perpetual presence. The seven days are in confirmation of the thirty-three. Midway between the days of resurrection and ascension, Jesus reassured his disciples in Galilee with the un-annulled word: "I am with you all the days," seven and thirty-three, and even unto the end of the age. He vanished from before their faces and returned again, vanished again, and came again, that the disciples might learn to practice his presence. In later years he stood unveiled in the presence of Paul and talked with him in the way to Damascus. Contrary to the popular view, this conversation was not conducted by long distance, wireless.



system, Paul shouting from earth to heaven. They conversed in the big sunlit highway. The vital element in the vision was Christ's charge and promise, the inseparable call and equipment: "I appeared unto thee to appoint thee a minister and a witness, both of the things which thou hast seen and the things wherein I will appear unto thee." Later, in Corinth, the Lord stood by him, saying, "Be not afraid, for I am with thee." Again, in a Roman castle in Jerusalem, the Lord stood by him and said, "Be of good cheer." And again, in the Mediterranean, the angel of God stood by him in the storm and said, "Fear not, for thou must stand before Cæsar." Then, how grandly Paul, the aged, in prison steadies the timid heart of the young preacher, Timothy: "At my first defense all forsook me, but the Lord stood by me and strengthened me." Following his argument of the resurrection, Paul announced to Corinth that he had known the Risen Lord in the physical body, "in the flesh;" and then, with suppressed exultation, made the veiled affirmation that he would no more thus know him, but would walk henceforth with him in the spirit, which was far better.

#### Most Potent Fact of Gospel.

The heart of the church is slow in receiving this most potent fact of the kingdom, the real presence of the Risen Christ. The unseen Captain is often unrealized in the intervention of mere mortal leadership. If we would but feel forth to him who walks upon the sea, and touch his right hand in the darkness, the storm tossed waves would lie down in calm. If we would lift our eyes and see his morning face in the midst of our failures, and at his word launch out again with him into the deep, the church's net would break for the abundance of its success. Would faith fail, or hope lose heart, or love forget, if we knew these things? When we come to practice the immanence of Christ, the church will be saved. A touch of his hand on ours will shake down Chinese walls. If we would listen, he would laugh away our tears and fears. If the church would turn that he might look on her, her heart would break in penitence, and her rekindled incense fires would sweeten the life of all peoples. If we today would hear him say, face to face with us, "Follow me," every hilltop would be ablaze, the world would roll into light, and there would be daybreak everywhere.

At the stupid command of a prince Michael Angelo wrought an image from the snow. Then the prince laughed as the sculptor's work vanished in a day. A still small voice from the Unseen spoke, and the artist strove with the rejected marble. From the dreams of the night, and the toil of the long, full days, in tears and sweat and blood, was brought forth "David."

A Roman galley was being pulled against the storm. The men quaked. The ship tossed, uncontrolled. Suddenly a man stepped from behind a curtain, looked with scorn upon the trembling sailors, and thundered, "Coward! do you not carry Cæsar?"

#### The Anonymous Writer of the Fifth Gospel.

Finally, and of first importance, the hidden days endow the writer of the Fifth Gospel. Revelation is progressive and perpetual. The Bible was an evolution, its ultimate perfection being manifested in the Pauline writings, "the work of faith," and in the Johannine, "the labor of love." But this side St. Paul's last benediction and the seal of the apocalypse, is he who walks among the golden candlesticks, the increasing fragrance of ever-opening flowers, the rich fruit of the maturing gardens. The canon of Scripture is not complete, nor is Palestine the fifth Gospel. The Church is the fifth Gospel, and the Christian is the final biographer of Christ. Our master speaks to us in the records of Moses and Paul and John. But

more than this, sensitized souls withdrawn with Jesus, wait like unrecorded cylinders to become new records of the Unseen. They come back to men speaking the things which they have seen and heard, bearing branded in their bodies the marks of the Lord Jesus. The record of the post-apostolic Christ is the big task of the church, making way for him, in-breathed from him, the interpretation of him. Paul's statement is unequivocal: "Ye are an epistle of Christ," a new record, an enacted gospel. The new cannot abridge the old, nor infringe upon it. The field and force is from springtime's blossom to the ripe rich grain of the harvest.

"By old sluices, weirs and channels, and deserted torrent ways,

By processions and their incense, like a scented summer haze,

By the lovely lakes of lilies, where the fairy woodlands are,

By the light that rends the heaven at the falling of a star,

By the Bosphorus and Jordan, by all Pagan streams and Frank,

By the Dogrose and the myrtle, and the wild flowers on their brink,

By the spring song of the rivers when their life is treasured snow,

By the waterfalls of all the world—my stream's the best I know.

You shall one day see my river where the pines and willows meet,

Find a shallow filled with sunlight, let it sparkle round your feet.

When I watch your face reflected in the stillness of the pool,

I shall call my river still more dear, O Thou most beautiful!"

The Fifth Gospel is the incarnation of the Four, the re-incarnation of the Christ of the Four, loosed from his grave-clothes, the hidden days unveiled. Creeds are not gospels. They are hindrances. Christ left our skyline rising, and our feet free. The credal horizon is static, and the creed-maker schedules our march to the drum-beat of our fathers. God sent no creed-making astrologers when Christ was born. The birth was under all the stars. The horoscope is the perfect cycle of the world's life. Who can define Him? Who can name his new book about him "Finis?"

This Christ will pass through the wheat-fields again. He will hurl down to naught the new Pharisaism. He will yet again gather the children in his arms, all children. He will still be breaking false standards. He will yet commend the world's widow and curse the unmerciful tither of mint and cummin. He has still a word for Nicodemus, and an un-recorded prayer for Simon Peter. He is with us these days, Alpha and Omega, the Logos, and he still speaks to him who hath ears to hear, and whose sacramental life will interpret his message to men.

Roanoke, Va.

## R. A. LONG AT EUREKA

BY H. H. PETERS.

The tour of Mr. R. A. Long and Rev. C. M. Chilton, president of the American Missionary Society, is an event of much significance. That Mr. Long should take from his business the time and energy necessary to prosecute this campaign in the interest of men's work reveals the depth and intensity of his feeling for the Brotherhood of which he is president. Everywhere he and his party, including Mr. Shellenberger, the secretary, are being received with enthusiasm. The following story of the Eureka meetings is typical of all the rest.—EDITORS.

Monday, October 16, was one of the great days in the life of Eureka College. Some time ago it was announced through the church papers that R. A. Long, of Kansas City, President of the Brotherhood of Disciples of Christ, accompanied by a group of helpers, would visit two points in Illinois, in a tour of the Brotherhood in the interest of that very important work. We were disappointed at first because Eureka was not included in that list; but it was very fortunate for us that Springfield was not prepared to receive the committee. About a week before the time for the meeting, the office secretary of the Brotherhood of Disciples notified us that we could have Mr. Long and party for Monday, Oct. 16. Arrangements were quickly made for an afternoon meeting in the college chapel and for an evening banquet and meeting of the men in the Christian Church.

#### Personnel of Party.

The party consists of R. A. Long, president of the Brotherhood of Disciples; C. M. Chilton, pastor of the Christian Church of St. Joseph, Mo., president of the American Christian Missionary Society, and one of the directors of the Brotherhood; J. K. Shellenberger, secretary of the Brotherhood; W. E. M. Hackleman, of the Hackleman Music Co., Indianapolis, Ind., and Mr. Long's physician.

The party arrived on the early morning train from Peoria and spent the forenoon in conference with some of the Eureka workers in the interest of the Brotherhood work. The resident members of the board of trustees of Eureka College and their wives, the faculty and their wives, and a visiting party took dinner together at Life's Wood. Following the dinner, a tour of inspection was made of the building grounds of Eureka College. At 2:30

large crowd gathered at the college chapel, to listen to the inspiring music and addresses of the afternoon. Mr. Hackleman led the music and was at his best. Secretary Shellenberger spoke first and outlined the work of the Brotherhood of Disciples. It was a telling address and to the point. It started the campaign in good style. Following this R. A. Long made one of his uplifting addresses. I have been acquainted with Eureka College for a dozen years, and I never attended a more inspiring address than came from Mr. Long on this occasion. The students are enthusiastic over the matter and many of the young people will date the embracing of new ideals, in business affairs especially, from this hour. Following the address of Mr. Long, C. M. Chilton, one of the most eloquent men of our Brotherhood, made an earnest appeal in behalf of the masculine forces of our churches. After listening to Mr. Chilton, everybody felt that a new era had dawned on us in the matter of Brotherhood work, and from this time on we would deal with the problem in a more vital and serious way. He stirred us deeply, and especially the men of his congregation. All the party commented on the afternoon meeting, stating among other things, that it was the most inspiring and largest afternoon meeting they had held during the entire trip.

#### The Evening Session.

But the big meeting of the day, from the standpoint of business for the Brotherhood, was held in the evening. Eureka has had a Men's Club for several years. But it has not been affiliated with the national organization. Many of our men have felt for a long time that this ought to be done; but it seemed a little difficult to get the matter started in the right way. Promptly at 6:30, 250 men met in the auditorium of

the Christian Church. The president of the Men's Club, D. Puterbaugh, announced that there had been some talk of turning the Men's Club into a Brotherhood subordinate to the Brotherhood of Disciples of Christ. He announced that the president was ready to entertain a motion to that effect. Professor R. E. Hieronymus introduced such a motion. A committee was appointed to report at the close of the meeting. Then came the banquet. It was served by thirteen young ladies from Eureka College. It was done quickly and tastily, and elicited special comment on the part of the Brotherhood workers.

#### Mr. Chilton's Address.

Several preachers were present: J. G. Waggoner, of Canton; H. C. Hands, of Fairbury; J. A. Barnett, of Galesburg; Oecola McNemar, of El Paso; W. F. Turner, of Peoria. These men made three minute speeches and brought greetings from their respective places. Mr. Chilton delivered the first address of the evening. Those who had heard him in the afternoon were prepared for a great message, but he went so far beyond the message of the afternoon, and even of the expectations of the people, that he completely captured the men. Mr. Chilton laid emphasis upon a Brotherhood that would not sweep our communion like a cyclone; but would grow up in the hearts of our people as a mighty impelling force, moving men into larger and greater things for the Kingdom of God. He maintained that a Brotherhood of this character was possible in every church; and he convinced us to the extent that, in my judgment, there will be organized within a radius of fifty miles of Eureka College a large number of strong, vigorous and spiritual Brotherhoods.

#### Believes Disciples Are Only Beginning.

Mr. Long spoke next. It was an address of intense devotion as well as eloquence. He added many things to the address he had made in the afternoon and launched out upon the financial phases of the Kingdom of God. Mr. Long has given more than a million dollars to our cause. He spoke of a few of his large gifts very modestly, but just enough to give us his view of the matter of giving. He believes our brethren have not even commenced to begin to give. He proposes to make every gift he makes conditioned upon larger and greater things on the part of our men. This is sound business judgment and the best kind of religion. The Brotherhood is emphasizing two things on this campaign. First: The organization of new Brotherhoods. Second: the raising of money to support the work. It is a shame, and the Disciples ought to admit it with shamefacedness, that of the \$54,000 expended in promoting the Brotherhood of Disciples of Christ, Mr. Long has given something like \$48,000 of the money. Personally I believe it is one of the best investments he has made; but for a man of his business ability and training, it cannot help being a disappointment that he has put so much money into a movement with so little response from the brethren. Mr. Shellenberger's speech following the address of Mr. Long was for the purpose of raising money.

#### Mr. Long's Proposition.

During the afternoon Mr. Long had worked out a plan but had not mentioned it to anybody in Eureka. During his address he announced that if Illinois raised \$2,000, the amount of money the committee had decided Illinois ought to give for the Brotherhood work, he would give one-fourth as much to the Illinois Christian Missionary Society and three-fourths as much to Eureka College. In other words, he was perfectly willing to make a personal gift to our cause in Illinois equal to the amount

of money that the brethren in Illinois put into the Brotherhood work. He further promised to continue this ratio for any amount that we might raise up to \$10,000; and from remarks he made, I feel sure he would be glad to go even beyond that. When this proposition was submitted by Mr. Long, some of us felt a great weakness come over us. We had just closed an endowment campaign of \$135,000 for Eureka College and more than \$20,000 of this had come from Eureka people. Besides, Eureka and vicinity had given in times past at least \$100,000 to Eureka College. We were a little afraid of the proposition, but Mr. Long's heroic giving and faith in the Brotherhood movement inspired some of us to do our best. Within less than twenty-five minutes \$2,200 had been subscribed, and there are enough people interested to increase the amount to \$25,000. Everybody was blessed by the meeting, and no one rejoiced more over the victory than Mr. Long and his party of workers. At the conclusion of the meeting, the Men's Club, by a series of resolutions, was converted into a Brotherhood and the matter of securing members for the new Brotherhood is being prosecuted with vigor.

#### A Great Day.

We unhesitatingly say that, from the standpoint of the Brotherhood movement and of Eureka College, this was one of the greatest days for our cause in this state. It would be impossible in our brotherhood to select a group of men better equipped to inspire and lead an audience into great things. Hackleman, with his music; Chilton, with his eloquence; Shellenberger, with his secretarial ability; and Long, with his deep interest in our entire movement and Christian philanthropy; certainly constitute a team capable of great things in any community. This is the first time Mr. Long had been in Eureka, and our people were so enthusiastic over his visit, and he was so deeply interested in our work, that we are confident, sometime in the future, Mr. Long will be glad to visit us again, when the pressure is not so heavy and when he can have a little more time to come into complete harmony with this great small college.

Eureka, Ill.

### A Tragedy of the Alps

One of the most noted Alpine climbers, Edward Whymper, recently died, at Chamonix, Switzerland. Mr. Whymper was the first man to reach the summit of Matterhorn, after many failures. But the descent was attended by a most serious tragedy, which is now recalled by the explorer's death. It was in 1865 that the successful ascent was made, the party consisted of four travelers—Whymper himself, the Rev. Charles Hudson, vicar of Skillington, in Lincolnshire, who was reckoned to be one of the best mountaineers of his time, and two younger men, Mr. Hadow and Lord Francis Douglas—and of three guides, Michel Croz of Chamonix, together with Peter Taugwalder, a well-known Zermatt guide, and his son, also named Peter. The ascent was accomplished on July 14, 1865, by the eastern face, and only one portion of it was found to present any very exceptional difficulty or danger, and this took the party an hour and a half to traverse. On the descent Michel Croz took the lead, and was followed by Hadow, who was the least experienced mountaineer of the party, Lord Francis Douglas, though of the same age, having already won his spurs. Next followed Hudson, almost the equal of a guide for mountain skill and success of foot, then came Lord Francis Douglas followed by the elder Taugwalder,

Whymper and the younger Taugwalder bringing up the rear in the order named. All were roped together, but it was afterwards ascertained that the rope joining Taugwalder to Lord Francis Douglas was of inferior quality, being older than the rest, and, as the event showed dangerously weakened by wear. All went well until the dangerous portion of the climb was reached. While traversing this portion the party was halted for a moment in order that Croz, who had laid aside his axe, might afford assistance to Hadow. At this critical moment Hadow slipped, fell against Croz, and knocked him over. Their weight dragged over Hudson and Lord Francis Douglas, and, though the Taugwalders and Whymper held their ground, the rope broke between the elder Taugwalder and Lord Francis Douglas, and the four who had fallen were precipitated to their doom. The bodies of Croz, Hudson, and Hadow were subsequently found at the foot of the precipice over which they had fallen, but that of Lord Francis Douglas was never found.

### The Social Unrest in Europe

(Continued from page 9.)

#### The Situation Here.

"What do you think of the situation in this country, as regards the church and labor?"

"Very hopeful, I think, as seen in the organization of the Congregational and Presbyterian departments of labor. Also in the Federated Church Council, which through its social department has issued the greatest expression as to the creed of the churches, in their belief in the industrial crisis, which is the best utterance that has ever been made. It is a problem of industry rather than a problem of the employe. I say industry, for the employer is just as needy as the employe."

#### Men and Religion And Industry.

"What effect do you think the Men and Religion Movement will have upon this problem?"

"It is a most hopeful effort to recruit men into the services of the community and if it is followed up as well as it has been prepared for, it will bring a great number of men to see the problem and to mediate it in the spirit of Jesus. Christian men have a great responsibility in the industrial crisis. If the present movement is to be led by men devoid of Christian spirit and method, I think it will result in spasms of blood and tears; but if conservative men imbued with the spirit of Jesus and his peaceful methods lead, there will be a radical evolution realizing real progress, rather than a destructive revolution which may retard it for a generation. My only concern is, whether the church will rally soon enough to assume real leadership."

"After your observation abroad, what have you to say to the ministers of America?"

"They should study the industrial problem. They should fearlessly preach the ethics of Jesus, and apply them practically to the issues now on hand."

When you love one another as brothers and treat each other reciprocally as such, and each one, seeking his own good in the good of all, shall identify his own life with the life of all, and shall always be ready to sacrifice himself for all the members of the common family, and they equally ready to sacrifice themselves for him, most of the ills which weigh to-day upon the human race will vanish like the thick mists gathered upon the horizon vanish at the rising of the sun; since it is His will that Love shall unite little by little, and ever more closely, the scattered elements of Humanity and order them in a single body, and Humanity be one, as He is one.—Joseph Mazzini.



# The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

## Section XLIV. Later Voices in Judah

November 5. Text for Special Study, Zechariah 9.

### 1. ALEXANDER AND AFTERWARD.

The Persian empire fell into decay before the advancing power of Macedonia, represented by Alexander the Great, and the Persian period of Jewish history was succeeded by the Greek and Syrian. Alexander's conquest of the oriental world was rapid and spectacular. After his victory over Darius at Issus in 333 B. C. he entered Syria and came down the Mediterranean coast, gathering the riches of Damascus and Tyre, though in the latter case only after a prolonged siege. The Jewish people, not forgetful of the punishments they had received for their failure to remain loyal at all times to the Persian rule, were slow to offer their allegiance to the new conqueror, but seem to have been treated with clemency by him.

Alexander passed on southward, meeting active resistance at Gaza, and then entered Egypt, where he spent a brief time in founding the city that was to bear his name. In 333 B. C. he again went eastward to complete his conquest of Persia, which was accomplished at the battle of Arbela in the same year. He then extended his rule as far as the Indus. In 323 he died, leaving no heir to succeed him, and bringing to an end the most remarkable military career in history. Tradition says that when Alexander lay dying his courtiers asked him, "To whom do you leave your empire?" and he replied, "To the strongest."

It was not strange that this great fabric should swiftly be rent into fragments. Of these, two were of great importance to the little state of Judah. They were the kingdom of Syria with its capital at Antioch on the Orontes, and Egypt with Alexandria as its metropolis. In these two kingdoms ruled the Seleucids and the Ptolemies. Seleucus I. founded Antioch about 300 B. C., and Ptolemy I. (Soter), son of Lagos, was the first of the Egyptian line. Between these rival dynasties there was almost constant war during the generations that followed. And since Palestine lay between the two capitals, it was frequently the scene of conflict and always the object of jealous regard.

At first the Ptolemies were the stronger, but with the accession of Ptolemy IV. (Philopator), the decline of the Egyptian power began. The victories of Antiochus III. who came to the throne of Syria in 224 B. C., brought Palestine into submission to the northern state. And this condition continued during the reigns of his son, Seleucus IV. and his grandson, Antiochus Epiphanes, who became king in 176 B. C. It is with this last named monarch that the romantic narratives of the Maccabean age have most to do.

### 2. PROPHETIC FRAGMENTS.

Certain portions of the Old Testament literature appear to have their origin in this period. Among them are the books of Chronicles with their supplements in the fragments of Ezra and Nehemiah, which must date from a period as late as the times of Alexander, for they name Jaddua, the high priest, who was a contemporary of the Macedonian conqueror; the book of Esther; the little philosophical work, Ecclesiastes; the apocryphal

book of the Wisdom of Jesus, the son of Sirach, popularly known as Ecclesiasticus; and the apocalyptic books of Daniel and Enoch find their setting in this age.

But there were some works of a prophetic nature which also took form at this time. And among them the most important are the two later sections of the Book of Zechariah (9-11 and 12-14). Earlier Bible students drew from references to Ephraim, Damascus, Assyria and Egypt in the first of these two works, the conclusion that it must have been pre-exilic in its date. But closer investigation has revealed abundant reasons for the assignment of both these later parts of the book to the Greek period. How they came to be attached to the eight authentic chapters of Zechariah is not known. The indifference to authorship in most ancient writings must be the explanation for the large amount of anonymous material found in the Old Testament. Considerable sections of the Book of Isaiah, such as 13, 14, 24-27, 34, 35, 40-55 and 56-66, have already been pointed out as of this class. Such floating materials as are found in the second and third sections of Zechariah and in Malachi could not have been unusual.

### 3. PROPHETIC EXPECTATIONS. (Zech. 9.)

The first of these two sections of Zechariah (9-11) seems to fall in the period soon after Alexander's wars and death. Apparently Egypt and Syria are struggling for Palestine. Perhaps the references to cities of the north and the sea coast that have recently passed through distress or are still to suffer, refer to the campaign of Alexander which stripped those districts from the Lebanon to the desert of Egypt. (9:1-8.)

Then comes a highly significant passage, probably the most familiar in the whole of this part of the book. It is the well-known reference to the coming of Judah's expected king. In an age when the province was only moderately prosperous, after the long depression of its slow revival, when Judah alone survived of the ancient united kingdom of Israel and Judah, when there was no king upon the throne but a Greek deputy in charge, when still there came from time to time groups of returning pilgrims from the distant lands of Egypt and Assyria whither their fathers had been carried, and when religious and political leadership was likely to be prostituted to selfish ends, such hopes as those which these later and unknown prophets cherished were of value to the community.

Verses 9 and 10 describe the coming of Judah's ideal king, who will approach, not in the garb of a warrior nor riding a war horse, but as a minister of peace. Jerusalem should rejoice at the coming of her king, for with his advent the weapons of war were to perish from the land, and his broad authority should be promotive only of quiet and safety.

It was not strange that the writer of the First Gospel felt that in this word there was a picture too impressive not to be applied to Jesus at the moment of his triumphal entry into the city (Matt. 21:5). And perhaps Jesus himself was mindful of the words of the prophet when he chose the lowly animal

of peace on which to make his final journey to the city.

Out of the experience of prisoner-hood the people of Judah were soon to emerge. They were to find in Zion a stronghold. Judah and Ephraim, conceived now as ideally one again, even as they had been in earlier times, are ready for warfare against whatever foes may approach, particularly against Greece, the new mistress of the world, whose sons the Syrians have plundered the fair land. God will be a leader and defender of his people, for his goodness is great and he is a Savior of those who trust in him.

Thus in broken utterance the prophet gives expression to his word of hope for the future of the city.

### 4. JUDAH'S WORTHLESS LEADERS.

Chapters 10 and 11 are less hopeful in their tone. Drought has made the blessing of rain the most desirable of gifts, but superstitious practices such as the worship of teraphim and the consultation of diviners are common. All such practices are valueless. Then the prophet proceeds to reprove the shepherds or teachers who have betrayed their trust and left the people without their direction. In such an emergency God himself must intervene to strengthen his people, Judah and Israel. He will gather the scattered ones from Egypt and Assyria, and these nations that have devastated Israel shall be punished.

Danger is at hand from the north. The weak shepherds raise the cry of alarm, but in them there is no help. An enemy approaches. The flock of Israel is doomed to slaughter. The prophet himself must try the task of a true shepherd. He takes to himself two staves, "graciousness" and "unity," but these seem of no value. There is no favor for Israel from her enemies, nor is there any unity among the people. He gives up his task in despair and turns over the people to their fate. And when he asks if his services have been worth anything he is insulted by being offered thirty pieces of silver, the price of the cheapest slave. It is evident that he is accounted only as the rest of the leaders, worthless and selfish.

In this enigmatical passage one seems to hear the echo of earnest efforts made by some true-hearted leader in Judah to stem the tide of apostasy and to correct the evil manners of the time. The reference to the price of our Lord's betrayal (Matt. 27:9), is of course merely a coincidence of words, but again the writer of the Gospel narrative felt that the passage was significant, if only by reason of the similar low esteem in which a true leader was held.

### 5. APOCALYPTIC DREAMS.

The second section (12-14) is an admirable illustration of that apocalyptic literature which by this time had become familiar through such writings as Zephaniah, Ezekiel, Joel, and the first section of Zechariah. The troublous nature of the times made proper the description of religious conditions in terms of a conflict to be decided between Judah and her enemies in the vicinity of Jerusalem. Throughout this section there prevails the spirit of hope. Jerusalem is to be too strong for her enemies. There is even a disposition to draw a distinction between the country districts of Judah and the metropolis as rivals for leadership in the new time of crisis.



Upon the people the divine spirit is to be poured out, and in humility and penitence they are to mourn over their past sins of forgetfulness of God. A fountain is to be opened for the cleansing of sin, and the false prophets, the idols and the implements of sorcery are to be destroyed. The men who practice upon the credulity of the people through the arts of the prophet are quite discredited.

Discipline and chastisement must fall upon Zion. Her people are to be cut down in numbers, but she cannot perish. Refined as silver she will endure.

In chapter 14 the final crisis and deliverance are reached. The Day of the Lord comes. The nations fight against Jerusalem in the valley outside the city. Jerusalem is taken and her people are in anguish of spirit. But Jehovah appearing at the moment of greatest danger intervenes in behalf of his chosen ones. He stands on Mount Olivet in this great apocalyptic scene, and the mountain

splits in two at his touch. Such an earthquake as had not been known since the days of Uzziah cleaves the hills. Out of the clefts of Zion come living waters as in the dream of Ezekiel, only they flow both east and west. From twilight darkness there comes a new day. The land is enriched, Jerusalem is restored, her foes are chastised, the nations are brought to conviction of Jehovah's power, and the city purified becomes a place of holiness where even the bells of the horses and the pots and bowls of sanctuary and palace are inscribed with holy mottoes. No longer is Judah the faring-place of strangers and traffickers. Her peace has come; her future is sure.

In such words the confident expectation of dreamers of the dawn attempted to uphold the hearts of the weary in days of gloom. But Judah was to see even more desperate distresses than those through which she had gone, for the Maccabean age of persecution and heroism was just ahead.

## Christian Endeavor Lesson

BY W. D. ENDRES.

Topic Nov. 5. Lessons from Great Lives. XI. John. Jno. 21:20-25. (Consecration Meeting.)

Tradition gives us some very interesting accounts of incidents in the life of John. These for the most part are borne out in the scriptures we have concerning him. In it all we have a fine example of the growth and development of one who has come under the refining and hallowing influences of the Nazarene.

In the earlier days he was vehement, tenacious, and ambitious. He would have called down fire out of heaven upon the Samaritan village which denied him and James shelter (Lk. 9:51.) He through his mother sought a special place of dignity in the kingdom (Mk. 10:35.) Ireneus tells us that he fiercely combated the heresy of Cerinthus, even refusing to be under the same roof with the heretic, and that he wrote his gospel to refute such heretical teachings. This all seems very appropriate to the title given him and his brother, James, "sons of thunder."

Notwithstanding all this he was not only called to be an Apostle of Jesus Christ (Lk. 5:8-11.) but he had a prominent place in that college. He was one of the three who was permitted to see the raising of Jairus' daughter, (Mk. 5:37.) He again was present on the Mount of Transfiguration (Mt. 17:1.) He was nearest his Lord at the time of His agony in Gethsemane, (Lk. 14:33.) He was intimate with the Lord and felt free to inquire as to the time of the fulfillment of his prophecies. He was one of the two commissioned to prepare the place to eat the last supper, (Lk. 22:8.) These qualities to which reference was made above were not objectionable to the Saviour when he was looking for men to whom he desired to his great work. Is this not a hint to us that today there is quite as much need and possibilities in such men in religious work as in the days of Jesus?

But John is the best known as the "beloved apostle." And that too is true. His gospel is the gospel of love. He tells us, "God so loved the world," etc., (Jno. 3:16.) He it was whom Jesus loved, who leaned back upon his Lord's breast and inquired who it was that should betray him. His interpretation of the gospel was that it was a salvation by love and that love alone would save us. "He that loves is begotten of God." Moved by this spirit of love Clement tells us that he journeyed far into a for-

est to reclaim a convert who had fallen into bad ways and joined a band of robbers. And tradition tells us that when he was old and could not speak long at a time he was carried into the church and in addressing the congregation he would simply repeat the old commandment, "Little children, love one another."

Here is a splendid example of the power of the gospel to take the proud spirit of man and soften, and mellow and direct it in channels of usefulness for mankind and the glory of the Father. Can we do better than to let the same hallowing influence enter our lives and make them like unto him in all good things?

### Front Rank Standard for 1912

Adopted at Des Moines.

(The fiscal year extends from October 1, 1911 to September 30, 1912.)

#### I.—WORKERS' CONFERENCE

A Workers' Conference at least once a month following a prepared Program (1) and having access to a workers' library (2).

#### II.—TEACHER TRAINING

A class studying a first (3) or advanced (4) course.

#### III.—GRADED.

Conformity to the international standard of grading (5) with the largest possible use of graded lessons as far as issued.

#### IV.—BIBLES

The school adopting the permanent policy of

- (a) Bible (6) ownership by pupils.
- (b) Bible (7) as text-book in school sessions.

#### V.—ORGANIZED CLASSES

All senior and adult classes holding international certificates of recognition (8) and striving to attain the international standard of service (9).

#### VII.—SERVICE

- (c) EVANGELISTIC.

Instructing (10) and inviting (11) the pupils to become Christians, and participating in one of the following:

- 1.—Increase average attendance.
- 2.—Maintain a mission school.
- 3.—Enlist one volunteer for the ministry or mission-field.

- (b) MISSIONARY.

A missionary committee or superintendent promoting missionary instruction (12) and prayer (13).

Offerings to

- 1.—State Bible-School Work (14).

- 2.—American Christian Missionary Society (15).

- 3.—Foreign Missions (16).

- 4.—Benevolence explanatory.

(The figures above refer to the following notes.)

#### EXPLANATORY NOTES.

1.—A suggested uniform program may be had from the State or American Bible-School Superintendent.

2.—Any number of books constitute a library. The following set of books may be had from our publishing-houses at \$5.00 (carriage extra.)

"The Modern Sunday-school in Principle and Practice" (general)—Cope.

"Sunday-school Movements in America" (history)—Brown.

"Organizing and Building up the Sunday-school" (methods)—Hurlbut.

"A Study of Child Nature" (child study)—Harrison.

"The Graded Sunday-school in Principle and Practice" (grading)—Meyer.

"Common Sense Method in Mind and Matter" (pedagogy)—Thornton.

"Religious Pedagogy in the Modern Sunday-school" (pedagogy)—Shepherd.

"Missionary Methods for Sunday-school Workers" (missions)—Trull.

3.—The First Standard Course requires fifty lessons in not less than one year, covering the Bible, the pupil, methods of teaching, and organization and management of the Bible-school.

4.—The Advanced Course requires one hundred lessons in not less than two years, covering the subjects of the First Course and additional studies on "Missions" and in "Church History."

5.—The International Standard of Grading is as follows:

- 1.—Family Division.
  - 1.—Home Department (Non-Attendants.)
  - 2.—Cradle Roll (Birth to 3 years.)
- 2.—Elementary Division.
  - 1.—Beginners' Department (4 and 5 years.)
  - 2.—Primary Department (6, 7 and 8 years.)
  - 3.—Junior Department (9, 10, 11 and 12 years.)
- 3.—Secondary Division.
  - 1.—Intermediate Department (13, 14, 15 and 16 years.)
  - 2.—Senior Department (17, 18 and 19 years.)
- 4.—Adult Division.
  - Adult Department (20 years and over.)
- 6.—The Bible or New Testament.
- 7.—The Bible instead of lesson-literature, should be used in the sessions of the school.
- 8.—The International Standard of Organization is as follows:
  - 1.—Class composed of pupils twenty years of age or over.
  - 2.—Class definitely connected with some Bible-school.
  - 3.—Class having teacher, president, vice president.

For Adult Classes: Secretary, and treasurer and, at least the following committees: Membership, Social, and Devotional and Missionary.

For Senior Classes: 1.—The class shall have a teacher and at least two officers. President and Secretary-Treasurer.

2.—At least two committees, which may be known as the Membership and Missionary Committees.

The certificate of recognition costs twenty five cents and should be obtained from the Interdenominational State Secretary or your own State Superintendent.

9.—The International Standard of Service is as follows:

- 1.—An annual increase in class member-

ship or an equivalent through the organization of other classes.

2.—Bibles used in the class.

3.—A definite contribution to missions.

4.—Personal Evangelism.

5.—Some other definite Christian work in the community.

6.—Representation in teacher-training, study class, or reading course, with a view to larger service.

In order to make the above Standard effective, it is recommended that the men in all classes affiliate with the General Brotherhood:

(a)—Observing at least one Brotherhood program each month.

(b)—Making an annual contribution to the support of the General Brotherhood of the Disciples of Christ.

(c)—Recognition of "Christian Men" as the official organ of Men's work.

10.—In most cases, this should be subject to the direction of the Minister. For further information, consult your State or American Superintendent.

11.—Frequent Decision Days are recommended.

12.—Monthly missionary programs are issued jointly by the Foreign Christian Missionary Society and the American Christian Missionary Society, for the first six months, covering foreign mission subjects, and the last six covering American subjects. They may be obtained from either society or from your State Superintendent.

13.—The Mission prayer cycle for the year, gives a definite topic for every Sunday and may be had from the State or American Superintendent.

14.—Consult your State Bible-school Superintendent as to when and how this offering should be made.

15.—This offering is usually taken the Sunday before Thanksgiving and should be sent to the American Christian Missionary Society, Carew Bldg., Cincinnati, Ohio.

16.—This offering is usually taken the first Sunday in June, and should be sent to the Foreign Christian Missionary Society, Box 884, Cincinnati, Ohio.

17.—Consult the National Benevolent Association, 2955 Euclid Ave., St. Louis, Mo., regarding this offering.

## Cotner University

The faculty has had some changes in it. Two new professors are in the science department. Prof. R. L. Hoff, of the chair of biology, and Prof. Hubert D. Shellenberger, of Wooster, Ohio, of the chair of chemistry.

The summer saw many improvements made. Some new rooms were opened on the fifth floor of the main building. New floors were put in in some of the halls. Many of the walls were treated with paint and varnish. New furniture was also placed in a goodly number of the rooms. The business department greatly added to its equipment. This department is one of the best equipped in the west. It is in charge of Prof. John Walker, and three able assistants. Two lovely studios for the music department were furnished during the summer.

The Medical School has been reorganized, or rather, a new medical school was organized. The Old Lincoln Medical School was allowed to die. In its place the Cotner University Medical College was organized. It is under the complete control of the university. No one can teach on the faculty without the approval of the Board of Trustees of the University. The school has opened with much promise. High standards will be maintained. Our fall opening was most auspicious. We have a fine student body.

WILLIAM OESCHGER.

## Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nationwide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

The congregation of Saybrook is in a meeting led by Herbert Yeuell.

E. M. Smith is holding a revival meeting for the congregation of Tabernacle Church, Decatur, of which he is pastor.

J. H. Wright, pastor at Harriestown, is holding a meeting for his home congregation, being assisted by Frank McDonald.

F. L. Davis' meeting with his home church, at Wawnesville, had resulted in seventeen additions, fourteen by baptism, at last report.

Lincoln Church has planned a revival meeting to be held beginning the latter part of October, with the pastor, E. A. Gilliland, doing the preaching.

The congregation at Newman, where H. J. Hostetler preaches, will have S. S. Jones of Danville in a revival meeting during the winter season.

E. W. Murch, of Rantoul, has been called to succeed H. M. Hall at Athens, Ohio. It has not been learned whether Mr. Murch has accepted the call.

The revival meeting at Humboldt, conducted by Hill and Knowles, is receiving assistance from the other churches of the community. At last report, there had been three additions.

In a revival meeting at Hutsonville with W. I. Griffin as evangelist, there were four additions the first week, with indications pointing to a meeting of much larger proportions.

Theo. F. Hall entered the third year of his pastorate at Benton, in September. The work so far this year promises to more than duplicate the excellent results of the first two years.

Princeton Church is being led in a revival meeting by Vawter and Marty. There were nineteen additions on the day the first invitation was extended. The pastor is Cecil C. Carpenter.

Evangelist A. W. Crabb is holding a stirring revival meeting at Harvel with unusually large congregations, and seven additions by baptism at last report. The pastor is S. R. Lewis.

The meeting at Pekin, conducted by the pastor, O. C. Bolman, assisted by Leroy F. Sargent, started with nine additions the first day and unusually bright prospects for other accessions immediately.

A union revival meeting will be held at Palestine, conducted by John S. Hamilton. All the churches of the city will co-operate in the campaign. D. W. Conner is minister of the church of the Disciples.

J. A. Clemens, of Casey, is holding a meeting in Frankfort for C. W. Freeman. This is an exchange meeting for one held by Mr. Freeman at Casey in which there were five additions on profession of faith.

A tent meeting is being held in the country near Caldwell, in which three churches are co-operating. The evangelist is Harold E. Monser who is assisted by Ralph C. Varner and wife as singers.

C. R. Piety, who is conducting a revival meeting at Secor, suffered an attack of appendicitis, which necessitated discontinuance of the meeting. Mr. Piety is improving and is anticipating removal to Indiana after recovery.

David D. Dick was assisted in a meeting at Rossville by Charles H. Bloom of New York. The meeting lasted three weeks, during which there were seven additions, and by far more good accomplished for the church and community than can be tabulated.

The meeting at Mt. Erie, in Wayne County, conducted by O. M. Eaton, closed the first week in October, having resulted in fifty-one additions, all of whom were adults. A preacher has been called and money is being solicited for a new edifice.

Danville First Church and its pastor, William E. Adams, will have the assistance of T. L. Lowe, of Columbus, Ohio, in a series of meetings to be held in February. In exchange Mr. Adams will conduct a meeting for Mr. Lowe in his Ohio church.

Guy B. Williamson, who preaches at Waverly, is having the assistance of Charles H. Bloom, of New York, in a revival meeting. The other churches of the community are assisting in a cordial way. The Baptist pastor brought his entire congregation to attend the Sunday night service.

The pastor of Lincoln Church, E. A. Gilliland, assisted H. A. Davis in a meeting at Waynestown, Ind., in which there were about thirty additions, twenty-four being on profession of faith. A tent was used for the meeting and large congregations were in attendance. The method of the revival and its results have been highly commended.

Batavia Church, for which Edward A. Henry preaches, reported all debts paid at the end of its fiscal year, and an offering to missions and benevolence more than double that of any former year. The excellent financial condition of the church is accounted for by the use of the Duplex System, which has been employed for a year.

The Galesburg pastor, J. A. Barnett, has concluded four years of ministry with this church. His ministry here has been unusually fruitful. There have been 650 additions, of which number 343 were added without the aid of an evangelist. The Sunday-school has increased to the point where its average attendance is about 100 more than the average at the time the pastorate was begun. It is hoped that a new building will be erected soon, for which purpose a choice building lot has been purchased. This is one of the several congregations in Illinois that is a living-link in the Foreign Missionary Society.



H. H. Peters, who preaches at Arthur, writes: "I have been preaching half time at Arthur, Illinois, in connection with my work as Endowment Secretary of Eureka College, since the first of last July. I find this one of the most delightful churches for which I have ever preached. There is a membership of about 140, with a Bible-school ranging from 125 to 150, and with at least a dozen men who are working at the job. There have been twelve additions to the church and an indebtedness of \$1,000 has been paid off. This was the balance on the new church and a small paving bill. This is the first time, since I was a boy preacher, that I have done work of this character. While I am not a believer in what we commonly call "railroad preaching," I sincerely believe many of our churches would be better off with half time preaching, provided they paid for it what they should, and let the responsibility for directing the church rest upon the shoulders of the men in the church. I shall continue with the church for a year any way."

### Eureka College

At the meeting of the Board of Trustees of Eureka College, held Wednesday, October 11, the matter of a new campaign came up among the first things on the program.

The present endowment of the college is, in round figures, \$150,000. The success of the recent campaign encourages us in the belief that the putting of Eureka College upon a firm financial basis is within the scope of reasonable probability.

The Endowment Committee, therefore, recommended the inauguration of a new increased endowment campaign, beginning January 1, 1912, the pledges on the same to be taken conditioned upon the increase of the endowment fund to the total of \$250,000, and to become payable whenever said endowment fund shall attain the said sum, increase from every source to be included; the time limit of said campaign to be January 1, 1915.

The Committee on Buildings and Grounds refused to be outdone in the matter of recommendations, and reported in favor of a campaign for at least \$45,000 for the purpose of remodeling the middle building into a science hall, costing about \$15,000 for work and equipment and about \$30,000 for a gymnasium.

The Board immediately appointed a committee to consider both propositions. That committee in consultation with the endowment secretary prepared a definite program and reported favorably on both.

The campaign is on and the endowment secretary is at work. We are making no promises except to do our best. But we expect to win. In fact, we have no doubt about it. The emphasis will be placed on the building enterprise for the present. We will begin on the gymnasium just as soon as the pledges to the building fund amount to \$25,000. By the time the gymnasium is completed we will have the last \$20,000 for the equipment of our middle building for a science hall and for other improvements.

The endowment feature of the campaign will be inaugurated Jan. 1, 1912. It will take a short time to get this started in good shape. But by the time the building enterprise is completed the enthusiasm over the prospect of increasing our endowment to \$250,000 will be such that we shall have no difficulty in winding up the campaign with the same success of our recent one. Every friend of Eureka College ought to begin at once and in dead earnest.

H. H. PETERS,  
Endowment Secretary.

### Chicago

After a long period of inaction the Disciples' Social Union came into life again last week in the form of a banquet promoted by the Christian Business Men's Association. This latter is a voluntary organization of the leading men of our churches with the simple and elastic program of doing what needs to be done to advance the interests of the Disciples in this big town. They are not content with the fine social fellowship that has grown up among themselves; they wish to get behind important projects in an informal way and boost them. Many are the achievements recent history puts to their credit. And last Thursday adds yet one more. The Douglas Park Church has been holding on to life by the tip of its fingers for the last ten years. Recently under the leadership of Vaughan Dabney, a Bethany College graduate, it has taken on new and surprising life, entirely nonplussing those who a year or two ago would have voted to abandon the work at that point. They are now worshipping in a Congregational church with their Congregational brethren and have been for some months considering a proposition to purchase the property and unite the two churches. With characteristic grace the business men put their association behind the enterprise and insisted upon raising enough money from their members at the banquet to clinch the purchase. The church has \$4,200 on hand. They will carry a mortgage of \$2,800. The cost of the property is \$8,000. One thousand dollars was needed. It was raised that night. H. L. Willett, Austin Hunter and C. G. Kindred made speeches. Mr. Thomas, the president of the association, asked for pledges following an explanation by Mr. Dabney. The prospect before the Douglas Park Church is very hopeful. Under Mr. Dabney's leadership it bids fair to become soon an entirely self-supporting and efficient congregation.

### An Important Announcement to Chicago Ministers.

The following notice from Professor Allen Hoben of the University of Chicago ought to be of interest to all our ministers in this city. The Juvenile Protective Association has been one of the most effective agencies for child redemption and welfare in the history of Chicago philanthropic efforts. Some of the facts connected with the work of this organization are of the most startling and disquieting character, but they are the kind that every minister ought to understand in order rightly to direct the forces of his church as aids in social betterment. Professor Hoben's note speaks for itself.

"I am very anxious that Chicago ministers of all denominations attend the annual meeting of the Juvenile Protective Association, and that they bring delegates from their churches. At considerable expense we have gathered facts as to the conditions that menace and destroy child life in our city, and all who attend our annual meeting will receive enough reliable information to compensate them for the effort. There will be no attempt to raise funds—but we do need intelligent cooperation on the part of all religious bodies.

"There is a suspicion that the churches are not interested in these vital problems. I want the ministers and other representatives to come and show that they are.

"The meeting will be held in Northwestern University Assembly Hall, 31 West Lake St., Friday, Oct. 27, 2:30 p. m. Mrs. Bowen will preside.

ALLAN HOBEN.

John L. Brandt has taken the pastorate of First Church, St. Louis, Mo.

## Church Life

S. A. Donaldson of Toronto, Canada, has taken the work at Ridgewood Heights, Brooklyn, N. Y.

The church at Goodland, Kan., where B. A. Channer ministers, gave a special service for old people on a recent Sunday.

R. H. Webb of Fort Worth, Tex., has taken up the duties of county missionary with headquarters at Lockport, Tex.

The church at Trenton, Mo., where S. G. Fisher ministers, held a Sunday-school institute October 19-22.

E. K. VanWinkle has resigned at Milton, Ind., to accept a call to Findlay. He will conclude his pastorate November 1.

H. O. Breeden is assisting Frank E. Boren and other pastors in a union meeting at Vacaville, Calif.

Vernon Stauffer will have charge of the work at Edgewater, N. J., while attending Columbia University and Union Seminary.

J. V. Coombs continues his meeting at East Broadway Church, Sedalia, Mo., with good interest.

The new church at Iowa Falls, Iowa, was dedicated recently, James T. Nichols of Des Moines delivering the sermon.

Geo. L. Snively had charge of the dedicatory services of the new church at Elkins, W. Va., on Sunday, October 15.

T. J. Hansen, for three years pastor at Ames, Iowa, has taken up the duties of his new charge at Bloomfield, Iowa.

W. A. McKown of Marion, Ind., and J. Engle of Elwood, Ind., are in a meeting at Silver Creek Church, near Maple Grove, Ind.

S. E. Brewster, of Beaver, Pa., has been called to the pastorate of First Church, Colorado Springs, Colo., and will take charge there November 1.

Ray Lessig of Augusta, Kan., has been called to the pastorate at Nickerson, Kan., to succeed D. J. Howe, who recently resigned.

Charles E. McVay is assisting George W. Watkins, pastor at State Line, Ind., in a meeting there. Mr. McVay will begin a meeting at Higbee, Mo., November 5.

A teacher training class has been organized at First Church, Davenport, Iowa. I. M. Perkins, the pastor, will be the instructor.

The congregation of First Church, Bowling Green, Ky., have completed the plans for their beautiful new building and the foundation work will begin at once.

A series of evangelistic meetings are being held at Marysville, Kan. The pastor, J. H. Crutcher, is being assisted by J. W. Babcock.

W. M. White has begun a meeting with his congregation at Cedar Rapids, Iowa. He is assisted in the singing by Miss Lucile Park.

C. M. Wolford, who recently resigned at Blandinsville, Ill., has accepted a call to Owosso, Mich. He will succeed C. M. Keene, pastor of the church five years, who resigned from the ministry because of failing health.

F. M. Tinder is in a meeting with I. J. Spencer at Central Church, Lexington, Ky.

Jesse Bader, pastor at Atchison, Kans., has concluded a meeting at Cummings, Kans.

E. H. Peters, of Mammoth Springs, Ark., has been called to the pastorate of Echols Memorial Church, Forth Smith, Ark.

G. W. Moore, for six years pastor at Ionia, Mich., has removed to Parkersburg, W. Va., and will engage in evangelistic work.

William G. Eldred has accepted a call to continue as pastor of the church at Carlisle, Ky. This will be Mr. Eldred's fourth year with this church.

A union meeting is in progress at the church at Sullivan, Ind. The congregations of the Presbyterian, Methodist and Baptist churches are uniting in these services.

S. M. Hawthorne, pastor at Gwynneville, Ind., has tendered his resignation there. A new church building has been completed during Mr. Hawthorne's pastorate.

The new church at Lynchburg, Va., was dedicated on Sunday, October 22. Earle Willey of Washington, D. C., delivered the sermon.

The church at Lawrence, Kans., has received an additional gift of \$500 from R. A. Long. Mr. Long had previously given \$1000 to this church.

E. D. Murch has resigned at Rantoul, Ill., after a pastorate of fifteen months, and will take up the work at Athens, Ohio. He will succeed H. Maxwell Hall.

Leland W. Porter, who was recently ordained to the ministry by A. D. Harmon at First Church, St. Paul, Minn., has taken the pastorate of First Church, Helena, Mont.

Benjamin L. Smith, who has served the church at Salina, Kan., has accepted a unanimous call to the pastorate of Central Church, Moberly, Mo. Mr. Smith will probably begin his work about the middle of November.

W. S. Irvin has received a unanimous call from his congregation at Nicholasville, Ky., to remain with them another year. Mr. Irvin has occupied this pastorate for the past five years.

Roger T. Nooe, for several years pastor of Crescent Hill Church, Louisville, Ky., has accepted a call to Frankfort, Ky., where he will succeed C. R. Hudson. He will take up the work there early in November.

Otis Hawkins of Dallas, Tex., has accepted the pastorate of First Church, Cleburne, Tex. This church has been without a pastor some weeks, since the resignation of H. E. Luck.

A successful Sunday-school rally was held October 21-22 at Central Church, Waterloo, Iowa, by Clarence L. Depew and W. T. Fisher, who are conducting a number of rallies in Illinois and Iowa.

Work has been resumed on the East Dallas, Tex., Church. This building, which will cost \$40,000, will be one of the most complete structures in Dallas. Of this amount \$15,000 has already been paid.

C. O. McMullen, who resigned as pastor of Woodsun Church, St. Joseph, Mo., to accept a call to Montgomery City, Ill., has returned to his former charge in response to a strong appeal from the congregation.

J. L. Keevil, pastor of Central Church, Sherman, Tex., has accepted a call to Central Church, Knoxville, Tenn. He will continue to serve the Sherman church until his successor is secured.

Robert Sellers, of Elwood, Ind., is conducting a meeting at Bengal, Ind. Lowell C. McPherson is conducting a meeting at First Church, Quincy, Ill. The services are being attended by large audiences.

C. H. DeVoe has returned to his pastorate at Mason City, Iowa, after an absence of two months. A series of evangelistic meetings will begin November 5 under the leadership of James Small of Kansas City, Mo.

The members of the Brotherhood party visited Hiram, Ohio, on October 22, enroute from Cleveland to Pittsburg. H. R. Baker, State Brotherhood president, joined the party at Cincinnati for the tour through the state.

E. J. Emmons has concluded a successful meeting at Jefferson, Iowa, with about fifty accessions. On Sunday, October 15, Mr. Emmons rededicated the building, which has been undergoing extensive improvements.

The annual report of First Church, Lincoln, Neb., H. H. Harmon, pastor, shows a good growth in all its activities. The amount of \$1658.86 which was raised for missions and benevolences indicates the steady, progressive work being done here.

Robert Graham Frank, pastor at Liberty, Mo., has concluded his meeting with G. L. Bush at Carrollton, Mo., and is now in a meeting with his own congregation. He is assisted by W. N. Briney of Louisville, Ky., and Miss Una Dell Berry.

L. B. Haskins has resigned the pastorate of Twenty-fifth Street Church, Baltimore, and will close his work at the end of the year. Mr. Haskins will be available for an other pulpit at that time and should be called to some promising field.

The church at Rochester, Ind., where E. S. Farmer ministers, will celebrate its twenty-fifth anniversary and rededicate its house of worship November 12. Evangelist Roy L. Brown will have charge of the services.

R. W. Abberley and Leroy St. John, who recently closed a successful meeting at Central Church, Springfield, Mo., with 134 additions, are now in St. Louis, Mo., assisting in the simultaneous religious campaign being held by the fourteen churches of that city.

F. D. Macy has resigned his pastorate at Bartlesville, Okla., and will probably locate at Ardmore, Okla. Mr. Macy has been with the Bartlesville church for two and one-half years and in this time a \$40,000 church has been erected and the membership increased more than 100.

J. Stuart Mills and T. E. Winter of Fulton, Mo., have concluded a two weeks' campaign of church extension work, visiting a number of churches in the county and giving illustrated lectures on mission work. They will conduct another week's campaign in November.

W. H. Hampton, pastor at Liberty, Ind., has closed a successful meeting at Andersonville, Ind. The church there had been abandoned, but Mr. Hampton finished the meetings with large audiences attending, a number of accessions and many reconsecrated to the work. It was the best meeting ever held in this vicinity.

About 1000 persons attended the meeting held at Joplin, Mo., by the Brotherhood party now touring the country. The speeches of R. A. Long, C. M. Chilton and G. A. Chapman were enthusiastically re-

ceived and \$700 was subscribed toward the development of Brotherhood work in Missouri. A large number were present from out of the city, delegates being sent from nearly all towns within a radius of fifty miles.

Two of our Kansas City churches have received large bequests recently, by the will of Mrs. Mary Atkins, who left the sum of \$100,000 to Linwood Boulevard Church and \$25,000 to First Church, of which she had been a member many years. This gift will aid materially in solving the problem which First Church, like all down town churches, has had to meet. Plans are now under consideration for the erection of a \$40,000 addition to the church, which will give an opportunity for the development of institutional work.

A new church has been organized at Vermont Square, Los Angeles, Calif., as a result of the meeting held there recently by Bruce Brown of Fullerton, Calif. An excellent corner has been purchased and a tabernacle will be erected within a few weeks. I. E. West will supply the pulpit for the present and it is hoped that by January 1 a permanent pastor may be located. The church begins with sixty-two members and encouraging prospects, being in the most rapidly growing section of Los Angeles.

The cornerstone of the new building being erected by the congregation of Hillside church, Indianapolis, Ind., was laid on Sunday, October 15, with appropriate ceremonies. The pastor, Charles Fillmore, was assisted in the services by Cecil Sharp, of Hammond, Harry G. Hill, C. H. Winders, Clay Trusty, J. M. Canfield, who organized the church nineteen years ago, and Raymond A. Smith, a former pastor. The new church will be of brick veneer and will cost \$20,000. There will be reading rooms and a gymnasium in the basement for the use of the young men of the neighborhood. The congregation has been doubled in the last year and continues to increase.

## The Call of the Empire State

The state of New York is an empire of itself. It is the greatest mission field in the world. Every missionary appeal is applicable in New York with a peculiar emphasis.

The appeal of a great non-Christian population fits here. There are 1,900,624 foreigners in New York, and a very large majority of them are practically heathen. We must Christianize them or they will heathenize us.

Patriotism demands an earnest effort to save our state, and turn its mighty moral and political influence to the side of right. A very large percentage of each year's million immigrants find their way into the United States through this "gateway of the nation," and all too many of them stay here. These must be Americanized.

The love of home and family applies here. No greater legacy can be left to the oncoming generations than a devoutly Christian civilization. Intemperance and foreign ideals destroy our homes.

The heroic spirit finds here a strong appeal. It is a monstrous task to plant churches in our great cities, where building sites and buildings are so costly, and where business and pleasure appeal on every hand. Some one says the song should read:

"I'll go where you want me to go, dear Lord,  
"I'll stay where you want me to stay."

The field is big. One-tenth of the population of the United States are within our borders. One of our cities has as many people as all Canada, and our state has as many people as fourteen of our Western states all counted together.



Rapid growth presents inviting opportunities. The increase of New York in the past ten years was as much as that of eleven of our Western states and the total present population of Nevada thrown in.

New York should be considered the strategic state in religious work as she is in politics, commerce and in the publishing business.

The Macedonian cry of need applies here. There is one Disciple in the state for every 959 of the population, and one Disciple preacher for each 182,000. Each of our preachers may have a parish as large as Syracuse, Elmira and Tonawanda put together.

Our plea wins in New York wherever the Disciples are loyal and where enough force can be put back of it to make it heard.

Every church planted in this soil is a base of supplies for all our missionary and benevolent enterprises. We have no anti-missionary churches in the state.

Give us men and give us means for this greatest of all mission fields.

R. STEWART, Acting Cor. Sec.  
Rochester, N. Y.

### African Mission Station Granted by the Belgian Government

Monieka is granted—the station that we have prayed and waited for so long. But do you know, that Monieka like Longa and Lotumbe, has been granted because of medical service rendered and upon the promise to keep a doctor there? Do you know that we have no legal right to these stations unless we fulfill our promise? Shall we give back Lotumbe station to the state and admit that we cannot open Monieka because we have no physician in our great brotherhood who will consecrate his life to this work? Shall we now give up this promising field where our native evangelists have built up a church of nearly four hundred members? This field where the evangelists have labored so hard, suffered persecution and been misrepresented by the Catholics, and cast into prison where they have spent months in chains? Sixty-five evangelists are now out from Monieka in the surrounding villages. We have promised this church from the beginning that as soon as the state would permit we would come to them. This promise has helped to hold them together and helped them to endure persecution, for the heathen and Catholics have tried repeatedly to drive the Christians out. Shall we be compelled to break faith with this church and turn this field over to Rome who is fighting so hard for it?

Brethren, shall we who boast of being second to none in loyalty to Christ and evangelism say to the world by not answering this call that we have not one physician who will consecrate himself to this work, and not one man of means or a single church that will stand behind him. This is not a call to a life of wealth and ease but a call to work and hardships, to service in God's most needy field.

E. R. MOON.

### Crucial Time in Our Sunday-school Work

Never before in the history of the American Christian Missionary Society has so much depended upon the offering of the Sunday-schools in November. It will be remembered that a little over a year ago the National Sunday-school interests of the Disciples of Christ were merged with the American Christian Missionary Society. Since that time it is to this American Mission offering that we must look not only for the general home missionary work, but for the promotion of our organized Sunday-school work in both state and national departments.

It will be of interest to know something of the special fields, the solution of whose Sunday-school problems lies in this November offering.

Ohio has recently called Myron C. Settle of Kansas to the office of state Sunday-school superintendent. Ohio has had Sunday-school superintendents in the past, but the work was discontinued because of financial reasons. Last year Ohio schools gave \$1,999.40 for American Missions, half of which was used to support the Sunday-school department. It will take an offering of not less than \$3,000 this year to meet the demands here, and Ohio schools are able to give it and are expected to do so.

West Virginia has called John R. Clark to a like position in this little mountain state. Mr. Clark will give only Sundays to the work in connection with his school duties at Bethany during the winter. If the offering justifies the state board however in doing so, he will spend all his time in the field beginning with the spring. The West Virginia schools gave only about two hundred dollars last year, they must give at least a thousand this year. Wheeling always gives one hundred of this, and the others can easily make up the remainder.

Michigan has had a man for full time service since June 1, Walter G. Hopkins, of Ann Arbor. It was hoped the schools would raise last year \$400 and so support the work in a special contract with the American Society. They gave only \$173.80, and this was six times what they gave the year before. The state board awaits the returns from Michigan schools before deciding whether the service may be continued.

The Maryland-District of Columbia Convention recently voted unanimously that their entire offering from the Sunday-schools should be used to employ a Sunday-school specialist for the Atlantic Coast.

Last year they gave \$671.77 and if to this is added Eastern Pennsylvania and New Jersey offerings, we have a little over one thousand dollars. They must reach two thousand this year if the specialist is to be located in this extremely important district.

New York state has recently called C. A. Brady to become both state evangelist and state Sunday-school superintendent after January 1. The schools are expected to support Mr. Brady for the portion of his time that he will devote to the Bible-school interests. Last year their offerings afforded less than \$300 for this purpose, they must at least double their offerings this year if the schools are to receive anything like an adequate attention.

L. C. Oberlies, the genial state superintendent of Nebraska, has been asked to represent the American Society among the Sunday-schools of the Dakotas and Wyoming. If their offerings permit the expenses of the trips, he will attend the state conventions and visit some individual schools, making one trip to each state during the year. Of course he cannot go if the offerings do not enable the society to send him to these needy fields.

Wisconsin has been doing splendid work during the year with J. Harry Bullock as state superintendent. Their support of him has been too meager to permit even his attendance upon district conventions. By combining the state and national work, it is hoped the Wisconsin schools will double their offerings of \$150 last year, in which case the work planned for will be executed and every Wisconsin school will be helped.

Virginia is seeking to put a man for full time among the Sunday-schools of the old dominion. Some suggestions have been made about Virginia Christian College cooperating in this. In any event the larger part of the support for such a man must come in this November offering. Last year Virginia schools actually gave less than they did the

## True Economy

The difference in cost between an alum baking powder and the highest-class cream of tartar baking powder would not amount for a family's supply to one dollar a year.

Dr. Price's is the standard cream of tartar baking powder. It makes the food delicious and healthful.

NOTE.—You cannot, if you value good health, afford to use cheap, low-grade, alum baking powders. They are apt to spoil the food; they do endanger the health. All physicians will tell you that alum in food is deleterious.

year before. They must set their stakes for a round thousand dollars this year and they can raise it.

New Mexico has a fine state superintendent, J. Wilburn Rose. Under his leadership this new state made the largest proportionate gain of any state in the union in the offering of last year.

Alabama, Georgia and Florida have been endeavoring to unite and with the aid of the American Society, put a man at work among the Sunday-schools.

The call of the northwest is heard in many departments, but in none more imperatively than the Sunday-school. With hundreds of towns that have no Sunday-school at all, it is imperative that a missionary work be done in this growing part of the land, as well as to care for and develop the schools already in existence. The answer to the appeal from Washington, Idaho and Montana is dependent solely upon the response that the schools of those states, and the states of the stronghold, make on Sunday-school day for American Missions.

These are the chief new needs appearing in the Sunday-school work of our people. There remains the carrying on and enlargement of the work already in operation in both the states' and national department. In addition are the general appeals from the workers among the immigrants and all other mission work in America. This is indeed a crucial hour. Will our Sunday-schools respond to the demands upon them? We have faith to believe that they will.

Send for your supplies, divide your apportionment among the various classes, strive to go beyond the goal if possible, add the birthday gifts, solicit the cradle roll and home department for aid, get some friends to help you. Let us raise not less than \$40,000 to use in the service of the Lord in the home land. Write us for help in any way.

ROBT. M. HOPKINS,  
American Bible-school superintendent.

### Floods Are Rising in China

Doctor Paul Wakefield writing from Wuhu, China, to the North China Daily News reports the flood conditions of that section as growing rapidly worse. As has been stated in these columns, the missionaries of the Disciples and our Chinese churches are situated in the very heart of the stricken region. Doctor Wakefield's communication follows:

Wuhu, Aug. 29: The conditions at Wuhu have been growing rapidly worse in the last few days. The water mark as recorded at the Customs is thirty feet two inches, which is ten inches higher than any previously recorded. There have been heavy rains for the last three days. The whole foreign road from the Wuhu Hospital to the city is now under water and the water is still rising. The wall around the Customs has been washed away. The new Bund has disappeared, and the water is filling in the land around the Butterfield godown though it has not reached its foundations as yet. Two big rice godowns at the Customs, belonging to Yung Yuen, of Canton, have collapsed. The only way to travel at all is in tubs and sampans. The main streets of the city are all flooded and all business is at a standstill. The Taotai has been flooded out of his yamen. Practically all the city is under water. In some of the main streets it is quite six feet deep. Many of the houses are falling in, and a high wind has been blowing the last twelve hours that has aided in the destruction.

#### Sickness Beginning.

A large part of the city has been flooded for the past six weeks, and the sewage of the whole place has floated from one house to another. On warm days the odor is very bad. Fish are beginning to come to the surface. Considering these conditions there is little sickness so far. The flies, however, are becoming very numerous, and typhoid is common. The people are in a condition to pick up any passing infection, and if cholera should start in the city it would be frightful.

The conditions to the north of the river are even worse than here. All rice from here to Wuweichow and Chaohsien and beyond is reported lost. Every day brings report of dykes, farther inland, that have given way. The Yangtze is dotted over with wreckage of houses and farm utensils and floating grain, which crowds of natives are raking in when it comes along the shore. When the storm goes down we hope to get inland and shall be able to report with accuracy conditions there.

### A Word To Our Indiana Churches

The first Sunday of November is by general agreement devoted to State Missions. It should be observed in all of our churches. It should be a time for special prayer for our state work. Pray for the nine struggling mission churches we have been helping with our means. They need our prayers as well as our financial support. Whiting, Indiana Harbor, Gary, Tolleston, Glen Park, Mongo, Orland, Greentown and Graysville have all received financial assistance and will need

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## THE CHRISTIAN CENTURY

700 East 40th St., Chicago.

continued support with one or two exceptions. Pray for the weak and discouraged churches that are anxiously waiting for our assistance, Trinity Springs, Monroe City, Wallace, Arrow Avenue, and others that have asked in vain for help. Pray for our faithful evangelist, T. J. Legg, whose work is with these weak churches. Pray the Lord of the harvest to send forth laborers into his harvest. We need more preachers who are willing to go into these needy fields at some sacrifice and who are competent for the work.

Let special prayer be made for the church in Indiana. Then, brethren, give as you pray. Take a special offering for State Missions. If you have not yet sent in your offering for Home and State missions, take the offering on the first Sunday of November and send it in promptly. If you have made a combined offering for Home and State work, cannot you take a special offering for our Indiana missions? We need \$1,200 to continue the support of Gary, Tolleston, Whiting, Mongo and Orland. We must also provide for regular and continuous support of Indiana Harbor. \$300 will be needed for this field. We need \$1,000 for other fields that are equally worthy and that are asking for help in evangelistic meetings, some of which are named above.

We should have offerings from 150 more churches this fall. Most of our strong churches have already contributed. But there are more than 300 of the smaller churches that have not given anything. No church is too weak to give something. Remember that the way to grow strong is to exercise. The preacher that seeks to save his church from opportunities to give to the larger work of the kingdom is depriving them of the opportunity for growth and will contribute to their decline and loss of power. Remember the Lord hath said "Give and it shall be given unto you." Send for supplies, envelopes and literature, and take the offering. Indianapolis, Ind. L. E. MURRAY, Cor. Sec. 416 Majestic Building.

### College Leaders Confer

The third meeting of the Association of Colleges of the Disciples of Christ was held in Des Moines, Thursday and Friday, October 12 and 13, with President Bell presiding. Co-operation, Standardization, and Publicity were the themes. Thursday morning was given to the first. The program consisted of: Report of standing committee on co-operation, Wm. Oeschger, Cotner; The Advisabil-

ity of a Great Concert Campaign for Education, Minor Lee Bates, Hiram; When to Commence the Campaign and How Long to Continue It, H. H. Peters, Eureka; The Objective of Such a Campaign, General and Particular, Lewis S. Cupp, Christian University; Co-operation and Comity in Such a Campaign, O. N. Roth, Oklahoma Christian University.

On Thursday afternoon a joint session was held with the National Bible School Field Workers' Association, when the following program was carried out: The Message from the Bible School Department of the American Christian Missionary Society, Robert M. Hopkins, Supt.; The College and Religious Education, Walter S. Athearn, Drake. Opportunities of the Bible Schools Among the Colleges, R. H. Crossfield, Transylvania; Opportunities of the Colleges Among the Bible Schools, R. P. Shepherd, Christian Board of Publications; Our Plans in Indiana, Garry L. Cook, Indiana State Bible School Supt.; A Suggestion from Virginia, S. T. Willis, Virginia Christian College; The Proposed Front Rank Standard for 1912, Myron C. Settle, National Secretary.

Thursday evening was given to standardization. Report of committee was read by A. C. Gray, chairman, and discussed by Silas Jones, Eureka; College Entrance Requirements, Prescribed and Elective, Martin L. Pierce, Kimberlin Heights; Report of the Educational Session at Portland Convention, A. M. Haggard, Drake. The informal discussion of standardization, participated in by many and continued until nearly midnight, resulted in a very profitable meeting.

Friday morning was devoted to Publicity. In the absence of Fred'k D. Kershner, chairman, his report was read by Prof. Allman. The topics considered were: Publicity from the Point of View of the Press, Charles E. Underwood, Columbia; Publicity from the Point of View of Correspondence, S. T. Willis; Publicity from the Point of View of Public Address, Herbert Martin, Drake.

The afternoon session was given over to reports of committees and to a somewhat informal conference in matters vital to the educational interests of the Disciples. Among other things the matter of annuities was considered. The fact that some of our organizations outbid one another for annuities was greatly deplored. The payment of a six per cent rate, especially to annuitants under forty years of age, as is done in some cases, and in the face of a gradually decreasing money rate, cannot but spell disaster to



such an enterprise. President Bates was named to confer with the other organizations in the hope of taking a uniform and business-like policy in the matter.

The spirit of this annual meeting was reassuring. "Red-fire" methods in education were condemned. Earnestness and sanity marked the deliberations. Gallery play was at a minimum. Centralization schemes were accorded no favor. Co-operation was the word. A concerted campaign for endowment beginning next June and continuing for three years was decided upon, the amount to be determined upon and announced by the next meeting at Butler College, May 8 and 9. Greater uniformity in entrance requirements and in standards of scholarship was felt desirable though recognized as difficult of attainment. The need of and tendency toward the expert in education as in other fields, found frequent expression. The importance of religious education and its right to larger recognition in our curricula were emphasized. This was indeed a helpful meeting. Realizing the need of co-operative effort the men got together and became sympathetically acquainted. As a result each college knows better the others. The new officers are: President, T. C. Howe, Butler; vice-president, S. T. Willis, Virginia Christian College; recording secretary, Minor Lee Bates, Hiram; secretary and treasurer, J. W. Putnam, Butler. HERBERT MARTIN.

Drake University.

### Facts That Tell

The following interesting items have been gleaned from the last Annual Report of the Foreign Christian Missionary Society, that is, for the missionary year ending September 30, 1911:

#### BASE OF SUPPLIES—HOME FIELD.

**Large Gains.**—The receipts of the past year amounted to \$379,082, a gain of \$18,369. The gain in 1909 was \$76,360; in 1910, \$10,026; and in 1911, \$18,369; or a total gain in three years of \$104,755. This gain in three years is about equal to the total receipts in 1897, or fourteen years ago. The total gain in the past ten years is \$207,184, or an average of \$20,718 per year.

**Churches.**—Contributing 3,023, or a loss of 204. The churches, as churches gave \$139,501, a gain of \$1,402. Averaged \$46.14 each, a gain of \$11.85 in five years. The churches are the chief source of income. They are growing in liberality.

**Sunday-school.**—Contributing Sunday-schools 3,787, a loss of 77. The receipts were \$83,041, a loss of \$7,210. The Sunday-schools averaged \$21.92.

**Endeavor Societies.**—Contributing Societies 939, a gain of 74. The amount contributed is \$11,287, an average of \$12. The societies in Ohio led with gifts amounting to \$1,492; Illinois is next with \$1,468. Watch all the societies do better this year.

**Individual Gifts.**—Number 1,381, a gain of 223. Amount \$55,178, a gain of \$25,730, or more than 100 per cent. The gifts averaged \$39.95. This is the largest amount ever received from personal gifts. We are hoping for still more this year from this source.

**Bequests.**—The amount received from this source is \$8,319, a gain of \$7,263. This is a gratifying gain, but the total received is not as much as it should be. Will you not remember the Foreign Christian Missionary Society in your last will and testament?

**Annuities.**—There were 48 annuity gifts during the year, which amounted to \$46,790, a loss of \$7,944. Amount received on this plan in the past fourteen years is \$428,215. The society pays 6 per cent interest to those fifty years of age. Number of annuitants from the first is 242, who have made 489 gifts. There has never been a word of dis-

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satisfaction from an annuitant. One has given sixteen times; four have given twelve times; three have made nine gifts, and eighty-nine have given more than once.

**Total Receipts.**—Since the organization of the society in Louisville, Ky., in 1875, it has received \$4,439,136. World-wide results at a small outlay. The receipts ought to be a million annually. They will be some day.

**Leading States.**—The six leading states in gifts are the following: Ohio, \$46,462; Missouri, \$39,219; Kentucky, \$31,954; Illinois, \$27,225; Indiana, \$24,619; Nebraska, \$21,765. Missouri gained \$14,083; Nebraska \$14,558. Missouri led in the number of contributing churches, 306; Ohio next, 293; Illinois next, 286; Indiana, 282; Kentucky, 262; Iowa, 175.

**Living-links.**—Eighteen new Living-links were enrolled. These churches give \$600 a year, or more, and support their own missionary. Some churches support three or more missionaries each. A number of individuals support a missionary. Sunday-schools also are Living-links.

**Leading Churches.**—The ten leading churches, including Sunday-school and Christian Endeavor gifts, for the year in their offerings for Foreign Missions are: Akron (1st or High St.) Ohio, \$1,966.09; Richmond, Va., (Seventh St.), \$1,835; Des Moines, Ia., (University Place), \$1,615.68; Cleveland, Ohio, (Euclid Ave.), \$1,435.24; Los Angeles, Cal., (First), \$1,212; Beatrice, Neb., \$1,200; Chicago, Ill., (Hyde Park), \$1,190; Chicago, Ill., (Englewood), \$1,104; Hopkinsville, Ky., \$1,086.31; Cincinnati, Ohio, (Central), \$1,021.15.

**Literature.**—About 12,000 volumes of missionary books were sold. Cash for same \$4,434, profits about \$500. The Missionary Intelligence has grown in favor. More than 400 mission study classes were organized.

Tracts, leaflets, circulars, etc., were distributed.

**Deficit.**—The deficit of the Central Fund is \$58,443, an increase over last year of \$19,230. The regular work on the fields by natural growth has gone beyond our income. Special funds and the annuity fund have been overdrawn for current expenses. The regular income must be increased.

#### OUT ON THE FOREIGN FIELD.

**Fields.**—The society does work in Japan, China, Philippine Islands, India, Africa, Cuba, Norway, Sweden, Denmark and England.

**Many-sided.**—The work of the foreign society is of wide scope—evangelistic, educational, medical, literary, benevolent. This society seeks to do for 800,000,000 what all of our other societies and churches and colleges aim to do for 90,000,000 at home. Its work embraces church extension, orphanages, hospitals, printing presses, pastoral care and evangelistic campaigns.

**Missionary Staff.**—Consists of 169 missionaries, 759 native evangelists, teachers, helpers, or a total force of 928, a gain of 13. This is our standing army on the frontier of the world.

**Fees.**—Medical fees raised on the field amounted to \$10,003, a gain of \$4,108. School fee amounted to \$9,121, a gain of \$3,507. Government grants in aid in India amounted to \$1,372.

**Missionary Contributions.**—These amounted to \$5,650 on the fields, a gain of \$917. This is a most hopeful sign.

**Self-Support.**—The mission stations on the fields raised \$27,804 for self-support, a gain of \$7,499. Total raised on the fields last year \$52,579, a gain of \$15,978. This is one of the most encouraging gains of the year.

**Educational.**—The society supports 95

schools, a gain of 32, with 5,006 students, a gain of 212. This is more than one-half as many pupils as we have in all our schools in America. They are helping to revolutionize the countries where they exist.

**Medical.**—Hospitals and dispensaries 24, a gain of 3. Patients treated, 157,988. This work alone more than justifies all of our expenditures of time and money.

**Sunday-schools.**—248, again of 43; number in Sunday-schools, 16,200; a gain over last year of 3,269. A child leads to the Kingdom of God in the Orient as it does in America.

**Churches.**—Organized 141, a gain of 15; additions during the year 2,011.

**Ministrial.**—There are 295 students preparing for the ministry on foreign fields, a gain of 65. This is a most encouraging feature.

## Congress of Baptists and Disciples

### Revised Program.

The Joint Congress of Baptists, Free Baptists and Disciples is to be held at Atlantic City, Nov. 14-16, 1911. Subjects and speakers, as announced herewith, make an attractive program.

### THE PROGRAM.

"In What Sense Is Christ Divine?"

Writers—Prof. Frank Aubrey Starratt, Hamilton, N. Y.; Rev. Wm. Bayard Craig, D. D. LL. D., New York.

Appointed Speakers—Rev. Homer J. Vosburg, Camden, N. J.; Jacob G. Walker, D. D., Mantua, Pa.

"What Are the Assured Results of Biblical Criticism?"

Writers—Rev. Philip L. Jones, D. D., Philadelphia, Pa.; B. D. Hahn, D. D., Springfield, Mass.

Appointed Speakers—Rev. John R. Brown, Bridgeport, Ct.; Prof. Herbert L. Willett, Ph. D., Chicago, Ill. Ph. D., Philadelphia, Pa.

"What Hinders the Union of the Baptists and the Disciples of Christ?"

Writers—Rev. Peter Ainslie, D. D., Baltimore, Md.; Prof. Douglass C. MacIntosh, Ph. D., New Haven, Ct.

Appointed Speakers—Prof. W. J. McGlothlin, Louisville, Ky.; Rev. I. J. Spencer, Lexington, Ky.

"Immersionists and Church Union."

Writers—A. T. Salley, D. D. (Free Baptist), Lewiston, Me.; Pres. F. D. Kershner, M. A., Milligan, Tenn.

Appointed Speakers—Pres. Milton G. Evans, D. D., Chester, Pa.; Rev. Robert T. Jones, D. D., Ithaca, N. Y.

"Pauperism—Its Causes and Cure."

Writers—Rev. Addison Moore, D. D., New York; Prof. J. P. Lichtenberger, Ph. D., Philadelphia, Pa.

Appointed Speakers—Mornay Williams, Esq., New York; Rev. W. Quay, Rosselle, Ph. D., Philadelphia, Pa.

"The Mystical Element in Christianity, What Is It and What Is Its Value?"

Writers—Rev. D. H. Clare, D. D., East Orange, N. J.; Pres. Alfred W. Anthony (Free Baptist), Lewiston, Maine.

## National Benevolent Association Activities

The Christian Orphans' Home, St. Louis, has just come into possession of a legacy of \$1,300. It comes just in time to meet an urgent need. It is a good thing for people to share with the Lord by leaving a part of their substance to His poor.

A good Missouri brother has just taken out his third \$1,000 annuity bond with the association. He has taken them out at the rate of about one in two years, a good habit to form.

The Association has just leased a large

building in Atlanta (West End), Ga., to which it will remove the children of the Southeastern Home at an early date. The home has been located in Baldwin for the last seven years. On account of the inaccessibility of Baldwin, the home has been placed at a great disadvantage.

The National Benevolent Association is the only organization through which the Christian churches are carrying on their benevolent activities. It is set for the triumph of our plea in the return to primitive Christianity by diligently seeking the restoration of the spirit and practice of apostolic benev-

## The Rest of This Year FREE

All new yearly subscriptions for The Christian Century, at regular rates and ministers' rates, received before December 31 will be credited to December 31, 1912. This means all the rest of this year free! Now is the time for every reader to bring his friends into the Christian Century family. The sooner you act the more they get! Bring this offer to their attention this very week! The price is \$1.50 in advance. To ministers \$1 in advance.

# THE Moral Leaders OF Israel

By Professor Herbert L. Willett

## PART I, FROM MOSES TO ELISHA

This is the first of four parts, which will cover the entire field of prophetic activity in the Old Testament. In the present issue there are thirteen sections, as follows:

THE PROPHETS AND THE OLD TESTAMENT.  
THE BEGINNINGS OF PROPHETIC WORK.  
MOSES AND ISRAEL.  
MOSES AND THE BEGINNINGS OF THE NATION.  
THE RISE OF SAMUEL.  
SAMUEL, JUDGE AND PROPHET.  
DAVID AND NATHAN.  
AHIJAH OF SHILOH.  
ELIJAH AND THE PROPHETS OF BAAL.  
ELIJAH, DEFENDER OF POPULAR RIGHTS.  
ELISHA, THE PASTOR OF ISRAEL.  
THE REFORMS OF ELISHA.  
THE PROPHETS OF THE JUDEAN SCHOOL.

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olence.

The Christian Orphans' Home Association at its annual meeting recently elected the following officers: President, Mrs. Oron E. Scott, with a year's vacation on account of health; acting president, Mrs. S. H. Thomson; first vice-president, Mrs. W. D. Harrison; second vice-president, Mrs. W. D. Cree; treasurer, Mrs. L. R. Armstrong; recording secretary, Mrs. I. J. Beatty; corresponding secretary, Miss Elizabeth Harrison.

The following are the new officers for the Cleveland, Ohio, Christian Orphanage for the next year: President, Miss Christine McIntyre; first vice-president, Mrs. L. R. Greenlese; second vice-president, Mrs. C. B. Lamb; treasurer, Mrs. J. C. B. Stivers; recording secretary, Mrs. A. N. Starkes; corresponding secretary, Miss Zona Scott.

JAS. H. MOHORTER.

### Christian College

Christian College has enrolled up to date 230 students, 142 being in the boarding department. This number, with the large faculty and staff of officials, fills the dormitory to overflowing.

The Conservatory of Music is continuing to show steady and normal growth, both in number of matriculates and in standards of work. With five teachers of piano, two in voice, one in violin, and two teachers of theory excellent results are being accomplished by the more than two hundred students. A large orchestra and a full chorus class are planning for some strong public programs. The excellence of the musical standards in the Conservatory is shown in the fact that all the church choirs, but one, in Columbia are in charge of Christian College talent.

The strong appeal to thoughtful parents in the opportunities offered by the Junior-college course is evidenced in the enrollment of forty-seven students in the first year of this affiliation. The sentiment for the segregation of girl students through the freshman and sophomore years is rapidly gaining ground among parents who have given the important question of a college education for a daughter serious attention. With its ideal situation in the state university town Christian College has every opportunity to develop along the best lines of college work.

All alumnae, former students and friends of Christian College are interested in the announcement of the approaching marriage of President Luella W. St. Clair to Dr. Woodson Moss, University physician and professor of medicine in the Medical School of Missouri University. The marriage will occur Wednesday, Nov. 22. The "Columbia Daily Tribune" in a recent announcement of Mrs. St. Clair's marriage comments, in part, as follows: "The wedding ceremony will be solemnized at high noon in the chapel of Dorsey Memorial Hall. A large number of invitations are being issued and the nuptial affair is being looked forward to with interest by the many friends of the principals in Columbia and all over the state. Mrs. St. Clair is one of the brilliant women of the Central West. Her intellectual attainments and her executive ability are vouchsafed to but few, and to them is due the present high standing of Christian College as an educational institution for women. In addition to her arduous labors in the educational field she has found time for other activities in the Federation of Women's clubs and in work otherwise uplifting. Mrs. St. Clair is one of the most gracious and charming of women, consideration for others and an unselfish devotion to duty being distinguishing characteristics of her strong, but gentle character. Dr. Woodson Moss, the prospective groom, is a member of the faculty of the medical department of the university, a position he has held for a number of years. He is one of

## The Gospel of the Kingdom

These lessons in Social Christianity, edited by Josiah Strong, who has done as much as any one to enlist the modern church in the social enterprise, have awakened a response among wide-awake progressive pastors and church workers in all parts of our country. Back of Dr. Strong is an Advisory Committee of thirty leading representatives of the various denominations. Hundreds of groups—Men's and Women's Clubs, Young People's Classes, Adult Bible Classes, Y. M. and Y. W. C. A. classes as well as prayer-meetings—have been using these lessons during the two years of their existence.

So wide-spread has been the interest in this line of study that the Publishers of the Bethany Graded Lessons have made arrangements to co-operate with the American Institute of Social Service in supplying the maturer classes of our Sunday Schools with this literature.

No one will take exception to the statement that these Lessons on Social Service are the most vital, timely, thought-provoking, reverent and satisfying treatment of the big problems of the social order that have ever been offered to Sunday Schools.

*And not the least of their value is that they elicit an interest at once in every one to whom their subject-matter is mentioned. New classes can be easily organized for this study. Old classes can be doubled and trebled! The Lessons fit up close to the every day life of the people.*

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It will be good news to all who are interested in the college to know that Mrs. St. Clair will continue in the presidency and that she is actively engaged in the furthering of plans for its immediate advancement, chief among these being the endowment fund of \$25,000 to be raised by the alumnae.

MARY P. HICKMAN, Sec'y.

Columbia, Mo.

## Church Extension News

The Church Extension offerings are coming in nicely during the month of October, 181 churches having sent offerings up to the 16th. Thus far 1,258 churches have contributed a little over \$23,000 in the annual offering. In order to do justice to the church extension offering, congregations should keep the collections coming during the entire month of October in order to get proper results.

Applications for aid still continue to come. Since September 1, thirty-one churches have been pleading for help to build. The following is the list of applicants: Barryton, Mich.; Vancouver, B. C.; Humboldt, Kan.; Compton Heights, St. Louis, Mo.; Pasco, Wash.; Hennessey, Okla.; Louisville, Ky.; West End Church; Brooklyn, N. Y.; Second Church; Estacodo, Ore.; Blackburg, Va.; Romney, W. Va.; Winslow, Ark.; Roanoke City, Va.; Vermont Square, Los Angeles, Calif.; Coldwater, Mich.; Castle Rock, Wash.; Jennings, La.; Hamilton, O.; Lindenwald Church; Oney, Okla.; London, Ky.; Edgemont, S. D.; Aurora, Mo.; San Dimas, Calif.; Vernon, Tex.; College Hill, O.; Syracuse, N. Y.; South Park Church; Brownsville, Tex.; Rockport, Ill.; Hazelwood, Ind.; Ruleville, Miss.; and Hanford, Wash.

Since our last report we have received an annuity of \$300 from a friend in Illinois and another of \$2,000 from a friend in North Carolina. Other annuities have been promised to the board and yet we lack \$52,000 of being able to pay the loans we have promised. A great many of these loans we have promised are from the annuity fund. If those who have annuity money to give could understand the good uses to which the church extension board can put their money, annuities would pour in by the hundreds.

It ought to be a very interesting thing to the brotherhood in general to read some of the letters when churches apply for help. The church at Hanford, Wash., for example, had been promised a loan of \$500 on the basis of a \$1,800 building, but when they came to get an estimate on the cost of the building, with present prices of material, they found they could not build their house for less than \$3,000. Brother Norman Anglin writes as follows: "Our reasons for putting up such a building was because we wanted to be in on the ground floor. And we are, as there is only one other church in this place. Also there are great possibilities for a future. Hanford is only a young town, but there are twenty thousand acres of irrigable land tributary to this place, which I believe I am safe in saying will all be under irrigation in the next five years. The power plant here at present is one hundred thousand horse power, but is estimated when completed, (must be completed in five years under government franchise) at one million horse power. We that are building the church at present, have to carry the larger part of the load, financially, but we believe it to be the Lord's work and are

doing it in his name, with an eye for the future church. And we are sure we will be more than repaid in a spiritual way."

Howard T. Cree of Augusta, Ga., writes concerning an opportunity for our people at Madison, Ga., as follows: "The particular point to which I wish to call your attention now is that of Madison, Ga., the best town on the Georgia R. R. and about seventy miles from Atlanta. We have a few people there whom I understand are anxious to get a building and some three or four of them are people of means. They can put about one thousand dollars into a proposition but as they have no organization and no preacher that is about the best they could do at the present. The Methodists have a splendid building well located, built of brick, electric lighted, seated with pews, from which they wish to move that they may have larger quarters. The lot is about 120 x 150 and in an excellent residence section of this very cultured and growing town. Their present location will be for sale. They will take something like \$3,000 for it and we could almost immediately form an organization, hold a meeting, get the Woman's Society for Georgia Missions to get behind the proposition for a preacher and start right off with good assurance of a successful work in a little while."

In the old state of New York, the city of Syracuse, we have an opportunity to help establish a splendid work if our board can make a loan to South Park Church, which was organized last May with twenty-six charter members. C. R. Stauffer writes as follows. "I am writing you today to see what the prospects are for the securing of a loan to build a mission chapel for the South Park Church of Syracuse which was organized last May with twenty-six charter members. This church is the only church in a new settlement opened up three years ago about five miles out from the center of Syracuse on a five cent car line. There is at the present time about 100 families within a half mile of where we expect to locate this church and it looks now as though there would be 500 families there within a couple of years. It is in the direct line with the city's most rapid growth. We organized a Bible-school there two years ago this fall and are the only ones doing work there. For once we are in on the ground floor in this Eastern Territory. Some of our religious neighbors are looking on jealously only waiting for our work to fail or for us to give them some pretext to begin a work there, but we intend that this work shall be equipped and taken care of in such a manner that there shall be no excuse for any other church being organized there for some time to come."

And so the appeals are coming continually to your board of church extension, which a great brotherhood has entrusted for the housing of our homeless churches. Other equally interesting letters might be published from other churches that have made application.

John H. Booth, our associate secretary, will visit all the southern conventions this year excepting Florida and will address the students of the College of the Bible and Transylvania University on the 27th and address the students of Johnson College on the 29th. He will also visit the churches that are delinquent on church extension loans in all the southern states.

All church extension offerings should be sent to G. W. Muckley, 603 New England Bldg., Kansas City, Mo.

G. W. MUCKLEY, Cor. Sec.

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Charles Clayton Morrison, Editor

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The Bethany Lessons surpass all others—absolutely—in every particular in which it is important for lesson helps to excel: In mechanical get-up, in chaste and fascinating art work, in practical adaptableness to the needs of both teacher and pupil, in sound evangelical and scriptural teaching, in rich spiritual insight. Nothing has been left undone that money, intelligence and Christian character could do to make these lessons the acme of excellence for the Sunday School.

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